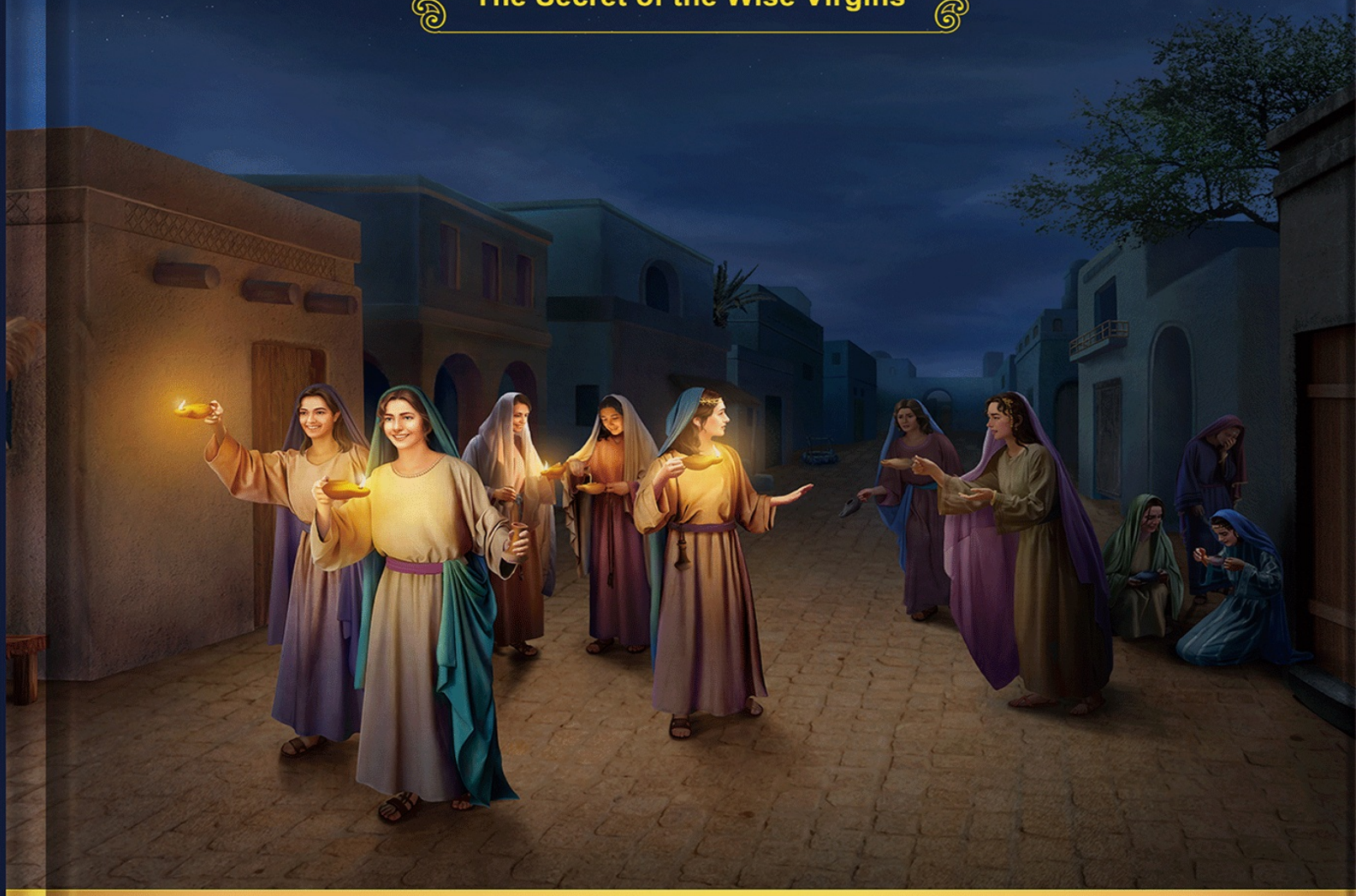
The Secret of the Wise Virgins



Listen to the Voice of God
Behold the Appearance of God

"And at midnight there was a cry made,
Behold, the bridegroom comes; go you out to meet him" (Mat 25:6).
"Behold, I stand at the door, and knock: if any man hear My voice, and open the door,
I will come in to him, and will sup with him, and he with Me" (Rev 3:20).

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Question 2: Although those who believe in the Lord know that the Lord Jesus was incarnate God, very few people understand the truth of incarnation. When the Lord returns, if He appears just as the Lord Jesus did, becoming the Son of man and working, people will really have no way to recognize the Lord Jesus and welcome His return. So what really is incarnation? What is the essence of incarnation?

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A. God Incarnate of the Last Days Appearing and Working as the Son of Man

1. The Lord Jesus Himself prophesied that God would incarnate in the last days and appear as the Son of man to work

Bible Verses for Reference:

"Be you therefore ready also: for the Son of man comes at an hour when you think not" (Luk 12:40).

"But as the days of Noah were, so shall also the coming of the Son of man be" (Mat 24:37).

"For as the lightning comes out of the east, and shines even to the west; so shall also the coming of the Son of man be" (Mat 24:27).

"For as the lightning, that lightens out of the one part under heaven, shines to the other part under heaven; so shall also the Son of man be in His day. But first must He suffer many things, and be rejected of this generation" (Luk 17:24–25).

"And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him" (Mat 25:6).

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev 3:20).

"And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; And in the middle of the seven candlesticks one like to the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like to fine brass, as if they burned in a furnace; and His voice

as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shines in its strength" (Rev 1:12–16).

Relevant Words of God:

Jesus said that He would arrive as He had departed, but do you know the true meaning of His words? Can it be that He told this group of you? All you know is that He will arrive as He departed, riding on a cloud, but do you know exactly how God Himself does His work? If you were truly able to see, then how are the words that Jesus spoke to be explained? He said: When the Son of man comes in the last days, He Himself will not know, the angels will not know, the messengers in heaven will not know, and all humanity will not know. Only the Father will know, that is, only the Spirit shall know. Even the Son of man Himself does not know, yet you are able to see and know? If you were capable of knowing and seeing with your own eyes, would these words not have been spoken in vain? And what did Jesus say at the time? "But of that day and hour knows no man, not the angels of heaven, nor the Son, but My Father only. But as the days of Noah were, so shall also the coming of the Son of man be. … Therefore be you also ready: for in such an hour as you think not the Son of man comes." When that day comes, the Son of man Himself will not know it. The Son of man refers to the incarnate flesh of God, a normal and ordinary person. Even the Son of man Himself does not know, so how could you know?

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

"He that has an ear, let him hear what the Spirit says to the churches." Have you now heard the words of the Holy Spirit? The words of God have come upon you. Do you hear them? God does the work of words in the last days, and such words are those of the Holy Spirit, for God is the Holy Spirit and can also become flesh; therefore, the words of the Holy Spirit, as

spoken of in the past, are the words of God incarnate today. There are many absurd people who believe that since it is the Holy Spirit talking, His voice should speak from the heavens for people to hear. Anyone who thinks this way does not know the work of God. In truth, the utterances spoken by the Holy Spirit are those spoken by God become flesh. The Holy Spirit cannot speak directly to man; even in the Age of Law, Jehovah did not speak directly to the people. Would it not be far less likely that He would do so in this age today? For God to speak utterances to carry out work, He must become flesh; otherwise, His work would not be able to accomplish its goals. Those who deny God incarnate are those who do not know the Spirit or the principles by which God works.

—The Word, Vol. 1. The Appearance and Work of God. How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

For several millennia, man has longed to be able to witness the arrival of the Savior. Man has longed to behold Jesus the Savior riding a white cloud as He descends, in person, among those who have pined and yearned for Him for thousands of years. Man has also longed for the Savior to return and be reunited with them; that is, longed for Jesus the Savior, who has been separated from people for thousands of years, to come back, and to once again carry out the work of redemption that He did among the Jews, to be compassionate and loving toward man, to forgive the sins of man and bear the sins of man, and even bear all of man's transgressions and deliver man from sin. What man longs for is for Jesus the Savior to be the same as before—a Savior who is lovable, kind, and venerable, who is never wrathful toward man, and who never reproaches man, but who forgives and takes on all of man's sins, and who will even, as before, die upon the cross for man. Since Jesus departed, the disciples who followed Him, as well as all of the saints who were saved in His name, have been desperately pining

for Him and awaiting Him. All those who were saved by the grace of Jesus Christ during the Age of Grace have been longing for that exultant day in the last days when Jesus the Savior descends on a white cloud to appear before all people. Of course, this is also the collective wish of all those who accept the name of Jesus the Savior today. Everyone in the universe who knows of the salvation of Jesus the Savior has been desperately yearning for Jesus Christ to suddenly arrive to fulfill what Jesus said while on earth: "I shall arrive just as I departed." Man believes that, following the crucifixion and resurrection, Jesus went back to heaven upon a white cloud to take His place at the Most High's right hand. In like manner, Jesus shall descend again upon a white cloud (this cloud refers to the cloud that Jesus rode upon when He returned to heaven), among those who have desperately yearned for Him for thousands of years, and He shall bear the image and wear the clothing of the Jews. After appearing to man, He shall bestow food upon them, and cause living water to gush forth for them, and shall live among man, full of grace and full of love, vivid and real. All such notions are what people believe. Yet Jesus the Savior did not do this; He did the opposite of what man conceived. He did not arrive among those who had yearned for His return, and He did not appear to all people while riding upon the white cloud. He has already arrived, but man does not know, and remains ignorant. Man is merely awaiting Him aimlessly, unaware that He has already descended upon a "white cloud" (the cloud which is His Spirit, His words, His entire disposition and all that He is), and is now among a group of overcomers that He will make during the last days.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

Those who are able to obey the truth and submit to the work of God shall be claimed under the name of the second incarnate God—the

Almighty. They will be able to accept God's personal guidance, gaining more and higher truths, as well as real life. They shall behold the vision never seen before by people of the past: "And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; And in the middle of the seven candlesticks one like to the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like to fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shines in its strength" (Revelation 1:12–16). This vision is the expression of God's entire disposition, and the expression of His entire disposition is also the expression of the work of God in His present incarnation. In the torrents of chastisements and judgments, the Son of man expresses His inherent disposition by means of utterances, allowing all those who accept His chastisement and judgment to see the true face of the Son of man, which is a faithful depiction of the face of the Son of man seen by John. (Of course, all of this will be invisible to those who do not accept the work of God in the Age of Kingdom.)

—The Word, Vol. 1. The Appearance and Work of God. Preface

I tell you, those who believe in God because of the signs are surely the category that shall be destroyed. Those who are incapable of receiving the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will

be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. That will be the time of the end of God's management plan and it will be when God rewards the good and punishes the wicked. For the judgment of God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false Christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way and life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who obeys the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit.

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

2. What is the incarnation? What is the essence of the incarnation?

Bible Verses for Reference:

"In the beginning was the Word, and the Word was with God, and the Word was God" (Jhn 1:1).

"And the Word was made flesh, and dwelled among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (Jhn 1:14).

"I am the way, the truth, and the life" (Jhn 14:6).

"Jesus said to him, Have I been so long time with you, and yet have you not known Me, Philip? he that has seen Me has seen the Father; and how say you then, Show us the Father? Believe you not that I am in the Father, and the Father in Me? the words that I speak to you I speak not of Myself: but the Father that dwells in Me, He does the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake" (Jhn 14:9–11).

"I and My Father are one" (Jhn 10:30).

Relevant Words of God:

The "incarnation" is God's appearance in the flesh; God works among created mankind in the image of the flesh. So for God to be incarnated, He must first be flesh, flesh with normal humanity; this is the most basic prerequisite. In fact, the implication of God's incarnation is that God lives and works in the flesh, that God in His very essence becomes flesh, becomes a man.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

The Christ with normal humanity is a flesh in which the Spirit is realized, and is possessed of normal humanity, normal sense, and human thought. “Being realized” means God becoming man, the Spirit becoming flesh; to put it more plainly, it is when God Himself inhabits a flesh with normal humanity, and through it expresses His divine work—this is what it means to be realized, or incarnated.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

The significance of incarnation is that an ordinary, normal man performs the work of God Himself; that is, that God performs His divine work in humanity and thereby vanquishes Satan. Incarnation means that God’s Spirit becomes a flesh, that is, God becomes flesh; the work that the flesh does is the work of the Spirit, which is realized in the flesh, expressed by the flesh. No one except God’s flesh can fulfill the ministry of the incarnate God; that is, only God’s incarnate flesh, this normal humanity—and no one else—can express the divine work. If, during His first coming, God had not possessed normal humanity before the age of twenty-nine—if as soon as He was born He could work miracles, if as soon as He learned to speak He could speak the language of heaven, if the moment He first set foot upon the earth He could apprehend all worldly matters, discern every person’s thoughts and intentions—such a person could not have been called a normal man, and such flesh could not have been called human flesh. If this were the case with Christ, then the meaning and the essence of God’s incarnation would be lost. That He possesses normal humanity proves that He is God incarnated in the flesh; the fact that He undergoes a normal human growth process further demonstrates that He is a normal flesh; moreover, His work is sufficient proof that He is God’s Word, God’s Spirit, become flesh. God becomes flesh because of the needs of His work; in

other words, this stage of work must be done in the flesh, it must be performed in normal humanity. This is the prerequisite for "the Word become flesh," for "the Word's appearance in the flesh," and it is the true story behind God's two incarnations.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

The implication of God's incarnation is that God lives and works in the flesh, that God in His very essence becomes flesh, becomes a man. His incarnate life and work can be divided into two stages. First is the life He lives before performing His ministry. He lives in an ordinary human family, in utterly normal humanity, obeying the normal morals and laws of human life, with normal human needs (food, clothing, sleep, shelter), normal human weaknesses, and normal human emotions. In other words, during this first stage He lives in non-divine, completely normal humanity, engaging in all the normal human activities. The second stage is the life He lives after beginning to perform His ministry. He still dwells in the ordinary humanity with a normal human shell, showing no outward sign of the supernatural. Yet He lives purely for the sake of His ministry, and during this time His normal humanity exists entirely in order to sustain the normal work of His divinity, for by then His normal humanity has matured to the point of being able to perform His ministry. So, the second stage of His life is to perform His ministry in His normal humanity, when it is a life both of normal humanity and complete divinity. The reason why, during the first stage of His life, He lives in completely ordinary humanity is that His humanity is not yet able to maintain the entirety of the divine work, is not yet mature; only after His humanity grows mature, becomes capable of shouldering His ministry, can He set about performing the ministry that He ought to perform. Since He, as flesh, needs to grow and mature, the first

stage of His life is that of normal humanity—while in the second stage, because His humanity is capable of undertaking His work and performing His ministry, the life the incarnate God lives during His ministry is one of both humanity and complete divinity. If, from the moment of His birth, the incarnate God began His ministry in earnest, performing supernatural signs and wonders, then He would have no corporeal essence. Therefore, His humanity exists for the sake of His corporeal essence; there can be no flesh without humanity, and a person without humanity is not a human being. In this way, the humanity of God's flesh is an intrinsic property of God's incarnate flesh. To say that "when God becomes flesh He is entirely divine, and not at all human," is blasphemy, for this statement simply does not exist, and violates the principle of incarnation. Even after He begins to perform His ministry, He still lives in His divinity with a human outer shell when He does His work; it is just that at the time, His humanity serves the sole purpose of allowing His divinity to perform the work in the normal flesh. So the agent of the work is the divinity inhabiting His humanity. His divinity, not His humanity, is at work, yet this divinity is hidden within His humanity; in essence, His work is done by His complete divinity, not by His humanity. But the performer of the work is His flesh. One could say that He is a man and also is God, for God becomes a God living in the flesh, with a human shell and a human essence but also the essence of God. Because He is a man with the essence of God, He is above all created humans, above any man who can perform God's work. And so, among all those with a human shell like His, among all those who possess humanity, only He is the incarnate God Himself—all others are created humans. Though they all have humanity, created humans have nothing but humanity, while God incarnate is different: In His flesh He not only has humanity but, more importantly, divinity. His humanity can be seen in the outer appearance of

His flesh and in His everyday life, but His divinity is difficult to perceive. Because His divinity is expressed only when He has humanity, and is not as supernatural as people imagine it to be, it is extremely difficult for people to see. Even today, people have the utmost difficulty fathoming the true essence of the incarnate God. Even after I have spoken about it at such length, I expect it is still a mystery to most of you. In fact, this issue is very simple: Since God becomes flesh, His essence is a combination of humanity and divinity. This combination is called God Himself, God Himself on earth.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

In the period of time that the Lord Jesus was working, people could see that God had many human expressions. For example, He could dance, He could attend weddings, He could commune with people, speak with them, and discuss things with them. In addition to that, the Lord Jesus also completed a lot of work that represented His divinity, and of course all of this work was an expression and a revelation of God's disposition. During this time, when God's divinity was realized in ordinary flesh in a way that people could see and touch, they no longer felt that He was flickering in and out of perception or that they could not get close to Him. On the contrary, they could try to grasp the will of God or understand His divinity through every movement, through the words, and through the work of the Son of man. The incarnate Son of man expressed God's divinity through His humanity and conveyed the will of God to mankind. And through His expression of God's will and disposition, He also revealed to people the God that cannot be seen or touched who dwells in the spiritual realm. What people saw was God Himself in tangible form, made of flesh and blood. So the incarnate Son of man made things such as the identity of God Himself,

God's status, image, disposition, and what He has and is, concrete and humanized. Even though the external appearance of the Son of man had some limitations regarding the image of God, His essence and what He has and is were entirely able to represent the identity and status of God Himself—there were merely some differences in the form of expression. We cannot deny that the Son of man represented the identity and status of God Himself, both in the form of His humanity and in His divinity. During this time, however, God worked through the flesh, spoke from the perspective of the flesh, and stood before mankind with the identity and status of the Son of man, and this gave people the opportunity to encounter and experience the true words and work of God among mankind. It also allowed people insight into His divinity and His greatness in the midst of humility, as well as to gain a preliminary understanding and definition of the authenticity and reality of God. Even though the work completed by the Lord Jesus, His ways of working, and the perspective from which He spoke differed from God's real person in the spiritual realm, everything about Him truly represented God Himself, whom mankind had never seen before—this cannot be denied! That is to say, no matter in what form God appears, no matter from which perspective He speaks, or in what image He faces mankind, God represents nothing but Himself. He can represent neither any one human, nor any of corrupted mankind. God is God Himself, and this cannot be denied.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Although the outward appearance of God incarnate is exactly the same as a human, and although He learns human knowledge and speaks human language, and sometimes even expresses His ideas through mankind's own methods or ways of speaking, nevertheless, the way He sees humans and sees the essence of things is absolutely not the same as the way corrupt

people see mankind and the essence of things. His perspective and the elevation at which He stands is something unattainable for a corrupt person. This is because God is truth, because the flesh that He wears also possesses the essence of God, and His thoughts and that which is expressed by His humanity are also the truth. For corrupt people, what He expresses in the flesh are provisions of the truth, and of life. These provisions are not just for one person, but for all of mankind. In any corrupt person's heart, there are only those few people who are associated with them. They care and are concerned only for this handful of people. When disaster is on the horizon, they first think of their own children, spouse, or parents. At most, a more compassionate person would spare some thought for some relative or good friend, but do the thoughts of even such a compassionate person extend further than that? No, never! Because humans are, after all, humans, and they can only look at everything from the elevation and perspective of a human being. However, God incarnate is entirely different from a corrupt human. No matter how ordinary, how normal, how lowly God's incarnate flesh is, or even with what contempt people look down on Him, His thoughts and His attitude toward mankind are things that no man could possess, that no man could imitate. He will always observe mankind from the perspective of divinity, from the elevation of His position as the Creator. He will always see mankind through the essence and the mindset of God. He absolutely cannot see mankind from the lowly elevation of an average person, or from the perspective of a corrupt person. When people look at mankind, they do so with human vision, and they use things such as human knowledge and human rules and theories as their measure. This is within the scope of what people can see with their eyes and the scope that is achievable by corrupt people. When God looks at mankind, He looks with divine vision, and He uses His essence and what He has and is as a

measure. This scope includes things that people cannot see, and this is where God incarnate and corrupt humans are entirely different. This difference is determined by humans' and God's different essences—it is these different essences that determine their identities and positions as well as the perspective and elevation from which they see things.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

The incarnate God is called Christ, and Christ is the flesh donned by the Spirit of God. This flesh is unlike any man that is of the flesh. This difference is because Christ is not of flesh and blood; He is the incarnation of the Spirit. He has both a normal humanity and a complete divinity. His divinity is not possessed by any man. His normal humanity sustains all His normal activities in the flesh, while His divinity carries out the work of God Himself. Be it His humanity or divinity, both submit to the will of the heavenly Father. The essence of Christ is the Spirit, that is, the divinity. Therefore, His essence is that of God Himself; this essence will not interrupt His own work, and He could not possibly do anything that destroys His own work, nor would He ever utter any words that go against His own will. Therefore, the incarnate God would absolutely never do any work that interrupts His own management. This is what all people should understand. The essence of the work of the Holy Spirit is to save man, and is for the sake of God's own management. Similarly, the work of Christ is also to save man, and is for the sake of God's will. Given that God becomes flesh, He realizes His essence within His flesh, such that His flesh is sufficient to undertake His work. Therefore, all the work of God's Spirit is replaced by the work of Christ during the time of incarnation, and at the core of all work throughout the time of incarnation is the work of Christ. It cannot be commingled with work from any other age. And since God becomes flesh, He works in the identity of His flesh; since He comes in the

flesh, He then finishes in the flesh the work that He ought to do. Be it the Spirit of God or be it Christ, both are God Himself, and He does the work that He ought to do and performs the ministry that He ought to perform.

The very essence of God itself wields authority, but He is able to fully submit to the authority that comes from Him. Be it the work of the Spirit or the work of the flesh, neither conflicts with the other. The Spirit of God is the authority over all creation. The flesh with the essence of God is also possessed of authority, but God in the flesh can do all the work that obeys the will of the heavenly Father. This cannot be attained or conceived by any one person. God Himself is authority, but His flesh can submit to His authority. This is what is implied when it is said that "Christ obeys the will of God the Father." God is a Spirit and can do the work of salvation, as can God become man. At any rate, God Himself does His own work; He neither interrupts nor interferes, much less does He carry out work that contradicts itself, for the essence of the work done by the Spirit and the flesh is alike. Be it the Spirit or the flesh, both work to fulfill one will and to manage the same work. Though the Spirit and the flesh have two disparate qualities, their essences are the same; both have the essence of God Himself, and the identity of God Himself. God Himself possesses no elements of disobedience; His essence is good. He is the expression of all beauty and goodness, as well as all love. Even in the flesh, God does not do anything that disobeys God the Father. Even at the expense of sacrificing His life, He would be wholeheartedly willing to do so, and He would make no other choice. God possesses no elements of self-righteousness or self-importance, or those of conceit and arrogance; He possesses no elements of crookedness. Everything that disobeys God comes from Satan; Satan is the source of all ugliness and wickedness. The reason that man has qualities similar to those of Satan is because man has been corrupted and processed

by Satan. Christ has not been corrupted by Satan, hence He possesses only the characteristics of God, and none of the characteristics of Satan. No matter how arduous the work or weak the flesh, God, while He lives in the flesh, will never do anything that interrupts the work of God Himself, much less forsake the will of God the Father in disobedience. He would rather suffer pains of the flesh than betray the will of God the Father; it is just as Jesus said in prayer, "Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as You will." People make their own choices, but Christ does not. Though He has the identity of God Himself, He still seeks the will of God the Father, and fulfills what is entrusted to Him by God the Father, from the perspective of the flesh. This is something that man cannot attain to. That which comes from Satan cannot have the essence of God; it can only have one that disobeys and resists God. It cannot fully obey God, much less willingly obey the will of God. All men apart from Christ may do that which resists God, and not a single man can directly undertake the work entrusted by God; not one is able to regard the management of God as their own duty to perform. The essence of Christ is submission to the will of God the Father; disobedience against God is the characteristic of Satan. These two qualities are incompatible, and any who has the qualities of Satan cannot be called Christ. The reason that man cannot do the work of God in His stead is because man does not have any of the essence of God. Man works for God for the sake of man's personal interests and future prospects, but Christ works to do the will of God the Father.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Obedience to the Will of the Heavenly Father

The flesh worn by the Spirit of God is God's own flesh. The Spirit of God is supreme; He is almighty, holy, and righteous. Likewise, His flesh is

also supreme, almighty, holy, and righteous. Such a flesh can only do that which is righteous and beneficial to mankind, that which is holy, glorious, and mighty; He is incapable of doing anything that violates the truth, that violates morality and justice, and much less is He capable of anything that would betray God's Spirit. The Spirit of God is holy, and thus His flesh is incorruptible by Satan; His flesh is of a different essence than the flesh of man. For it is man, not God, who is corrupted by Satan; Satan could not possibly corrupt the flesh of God. Thus, despite the fact that man and Christ dwell within the same space, it is only man who is possessed, used, and entrapped by Satan. By contrast, Christ is eternally impervious to Satan's corruption, because Satan will never be capable of ascending to the highest place, and will never be able to draw near to God.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

God can save corrupt man from the influence of Satan, but this work cannot be directly accomplished by the Spirit of God; rather, it can only be done by the flesh God's Spirit wears, by God's incarnate flesh. This flesh is man and is also God, is a man possessed of normal humanity and also God possessed of full divinity. And so, even though this flesh is not the Spirit of God, and differs greatly from the Spirit, it is still the incarnate God Himself who saves man, who is the Spirit and also the flesh. No matter what He is called by, ultimately it is still God Himself who saves mankind. For the Spirit of God is indivisible from the flesh, and the work of the flesh is also the work of the Spirit of God; it is just that this work is not done using the identity of the Spirit, but is done using the identity of the flesh.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

3. What are the differences between the work of God incarnate and the work of the Spirit?

Bible Verses for Reference:

"And he said, I beseech You, show me Your glory. And He said, I will make all My goodness pass before you, and I will proclaim the name of Jehovah before you; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And He said, You can not see My face: for there shall no man see Me, and live" (Exo 33:18–20).

"And Jehovah came down on mount Sinai, on the top of the mount: and Jehovah called Moses up to the top of the mount; and Moses went up. And Jehovah said to Moses, Go down, charge the people, lest they break through to Jehovah to gaze, and many of them perish. And let the priests also, which come near to Jehovah, sanctify themselves, lest Jehovah break forth on them" (Exo 19:20–22).

"And all the people saw the thunder, and the lightning, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said to Moses, Speak you with us, and we will hear: but let not God speak with us, lest we die" (Exo 20:18–19).

"Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spoke to Him" (Jhn 12:28–29).

Relevant Words of God:

God's saving of man is not done directly using the method of the Spirit and the identity of the Spirit, for His Spirit can neither be touched nor seen by man, neither can man draw near. If He tried to save man directly using the perspective of the Spirit, man would be unable to receive His salvation.

If God did not put on the outward form of a created man, there would be no way for man to receive this salvation. For man has no way of approaching Him, much as no one was able to go near the cloud of Jehovah. Only by becoming a created human being, that is, only by putting His word into the body of flesh that He is about to become, can He personally work the word into all who follow Him. Only then can man personally see and hear His word, and moreover enter into possession of His word, and by this means come to be fully saved. If God did not become flesh, no one of flesh and blood would be able to receive such great salvation, nor would a single person be saved. If the Spirit of God worked directly in the midst of mankind, all humanity would be struck down, or else, with no way of coming into touch with God, they would be completely carried away captive by Satan.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Though God's work in the flesh involves many unimaginable difficulties, the effects that it ultimately achieves far exceed those of the work done directly by the Spirit. The work of the flesh entails much hardship, and the flesh cannot possess the same great identity as the Spirit, He cannot carry out the same supernatural deeds as the Spirit, much less can He possess the same authority as the Spirit. Yet the essence of the work done by this unremarkable flesh is far superior to that of the work done directly by the Spirit, and this flesh Himself is the answer to the needs of all mankind. For those to be saved, the use value of the Spirit is far inferior to that of the flesh: The work of the Spirit is able to cover the entire universe, across all mountains, rivers, lakes, and oceans, yet the work of the flesh more effectively relates to every person with whom He comes into contact. What is more, God's flesh with tangible form can better be understood and trusted by man, and can further deepen man's knowledge of God, and can

leave upon man a more profound impression of the actual deeds of God. The work of the Spirit is shrouded in mystery; it is difficult for mortal beings to fathom, and even harder for them to see, and so they can only rely on hollow imaginings. The work of the flesh, however, is normal, and based on reality, and possessed of rich wisdom, and is a fact that can be beheld by the physical eye of man; man can personally experience the wisdom of the work of God, and has no need to employ his bountiful imagination. This is the accuracy and real value of the work of God in the flesh. The Spirit can only do things that are invisible to man and difficult for him to imagine, for example the enlightenment of the Spirit, the moving of the Spirit, and the guidance of the Spirit, but for man who has a mind, these do not provide any clear meaning. They only provide a moving, or a broad meaning, and cannot give an instruction with words. The work of God in the flesh, however, is greatly different: It involves the accurate guidance of words, it has clear will, and has clear required goals. And so man does not need to grope around, or employ his imagination, much less make guesses. This is the clarity of the work in the flesh, and its great difference from the work of the Spirit. The work of the Spirit is only suitable for a limited scope and cannot replace the work of the flesh. The work of the flesh gives man far more exact and necessary goals and far more real, valuable knowledge than the work of the Spirit. The work that is of greatest value to corrupt man is that which provides accurate words, clear goals to pursue, and which can be seen and touched. Only realistic work and timely guidance are suited to man’s tastes, and only real work can save man from his corrupt and depraved disposition. This can only be achieved by the incarnate God; only the incarnate God can save man from his formerly corrupt and depraved disposition. Although the Spirit is the inherent essence of God, work such as this can only be done by His flesh. If the Spirit worked single-handedly,

then it would not be possible for His work to be effective—this is a plain truth.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

For everyone who seeks the truth and longs for the appearance of God, the Spirit's work can only provide moving or inspiration, and a sense of wondrousness that it is inexplicable and unimaginable, and a sense that it is great, transcendent, and admirable, yet also unattainable and unobtainable to all. Man and the Spirit of God can only look upon each other from afar, as if there were a great distance between them, and they can never be alike, as if man and God were separated by an invisible divide. In fact, this is an illusion given to man by the Spirit, which is because the Spirit and man are not of the same kind and shall never coexist in the same world, and because the Spirit possesses nothing of man. So man does not have need of the Spirit, for the Spirit cannot directly do the work most needed by man. The work of the flesh offers man real objectives to pursue, clear words, and a sense that He is real and normal, that He is humble and ordinary. Although man may fear Him, for most people He is easy to relate to: Man can behold His face, and hear His voice, and he does not need to look at Him from afar. This flesh feels approachable to man, not distant, or unfathomable, but visible and touchable, for this flesh is in the same world as man.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

When God had not yet become flesh, people did not understand much of what He said, because His words came out of complete divinity. The perspective and context of what He said was invisible and unreachable to mankind; it was expressed from a spiritual realm that people could not see. For people who lived in the flesh, they could not pass through the spiritual

realm. But after God became flesh, He spoke to mankind from the perspective of humanity, and He came out of and surpassed the scope of the spiritual realm. He could express His divine disposition, will, and attitude through things humans could imagine, things they saw and encountered in their lives, and using methods that humans could accept, in a language they could understand, and with knowledge they could grasp, to allow mankind to understand and to know God, to comprehend His intention and His required standards within the scope of their capacity and to the degree that they were able. This was the method and principle of God's work in humanity. Even though God's ways and His principles of working in the flesh were mostly achieved by means of or through humanity, it truly did achieve results that could not be achieved by working directly in divinity.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Now man sees that the work of God incarnate is indeed extraordinary, and there is much in it that cannot be attained by man, and that are mysteries and wonders. Therefore, many have submitted. Some have never submitted to any man since the day of their birth, yet when they see the words of God this day, they fully submit without noticing they have done so, and they do not venture to scrutinize or say anything else. Humanity has fallen under the word and lies prostrate under the judgment of the word. If the Spirit of God spoke directly to man, mankind would all submit to the voice, falling down without words of revelation, much in the way that Paul fell to the ground in the light on the road to Damascus. If God continued to work in this way, man would never be able to come to know his own corruption through the judgment of the word and thereby attain salvation. Only through becoming flesh can God personally deliver His words into the ears of each and every human being, so that all who have ears may hear His words and receive His work of judgment by the word. Only this is the result

achieved by His word, rather than the Spirit becoming manifest to frighten man into submission. It is only through this practical and yet extraordinary work that the old disposition of man, hidden deep within for many years, can be fully exposed, so that man may recognize it and have it changed. These things are all the practical work of God incarnate, in which, speaking and executing judgment in a practical manner, He achieves the results of judgment upon man by the word. This is the authority of God incarnate and the significance of God's incarnation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Because the one who is judged is man, man who is of the flesh and has been corrupted, and it is not the spirit of Satan that is judged directly, the work of judgment is therefore not carried out in the spiritual world, but among man. No one is more suitable, and qualified, than God in the flesh for the work of judging the corruption of man's flesh. If judgment were carried out directly by the Spirit of God, then it would not be all-embracing. Furthermore, such work would be difficult for man to accept, for the Spirit is unable to come face-to-face with man, and because of this, the effects would not be immediate, much less would man be able to behold the unoffendable disposition of God more clearly. Satan can only be fully defeated if God in the flesh judges the corruption of mankind. Being the same as man possessed of normal humanity, God in the flesh can directly judge the unrighteousness of man; this is the mark of His innate holiness, and of His extraordinariness. Only God is qualified to, and is in the position to, judge man, for He is possessed of the truth, and righteousness, and so He is able to judge man. Those who are without truth and righteousness are not fit to judge others. If this work were done by the Spirit of God, then it would not mean victory over Satan. The Spirit is inherently more exalted than mortal beings, and the Spirit of God is inherently holy, and triumphant

over the flesh. If the Spirit did this work directly, He would not be able to judge all of man's disobedience and could not reveal all of man's unrighteousness. For the work of judgment is also carried out through man's notions about God, and man has never had any notions about the Spirit, and so the Spirit is incapable of better revealing the unrighteousness of man, much less of completely disclosing such unrighteousness. The incarnate God is the enemy of all those who do not know Him. Through judging man's notions and opposition to Him, He discloses all the disobedience of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by the Spirit but is the work of the incarnate God. God in the flesh can be seen and touched by man, and God in the flesh can completely conquer man. In his relationship with God in the flesh, man progresses from opposition to obedience, from persecution to acceptance, from notions to knowledge, and from rejection to love—these are the effects of the work of the incarnate God. Man is only saved through the acceptance of His judgment, man only gradually comes to know Him through the words of His mouth, man is conquered by Him during his opposition to Him, and he receives the life supply from Him during the acceptance of His chastisement. All of this work is the work of God in the flesh, and not the work of God in His identity as the Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His specific will for mankind to those who follow Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh, and His will for the whole of mankind, to those who accept this way. Only the work of God in the flesh

among man truly accomplishes the fact of God's being together and living together with man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and He also concludes the age of mankind's belief in the vague God. In particular, the work of the last incarnate God brings all mankind into an age that is more realistic, more practical, and more beautiful. He not only concludes the age of law and doctrine but, more importantly, He reveals to mankind a God who is real and normal, who is righteous and holy, who unlocks the work of the management plan and who demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and He leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh in place of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those things which seem to both exist and not exist, and they cease to guess at the will of the vague God. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all religions and denominations, and they shall communicate all of His words to the ears of the whole of mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and they are also the tools that He uses in spreading the work. Without the existence of facts, His gospel would not spread across all

countries and to all places; without facts but only with man's imaginings, He would never be able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the Spirit is incapable of leaving any further evidence or facts of God's work for man. Man shall never behold the real face of God, he shall always believe in a vague God that does not exist. Man shall never behold the face of God, nor will man ever hear words personally spoken by God. Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself, cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way for God to appear to man, in which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

4. Why doesn’t God use man to do His work of judgment in the last days; why must He incarnate and do it Himself?

Bible Verses for Reference:

“For the Father judges no man, but has committed all judgment to the Son…. And has given Him authority to execute judgment also, because He is the Son of man” (Jhn 5:22–27).

Relevant Words of God:

The work of judgment is God’s own work, so it must naturally be carried out by God Himself; it cannot be done by man in His stead. Because judgment is the use of the truth to conquer humankind, there is no question that God would still appear in the incarnate image to perform this work among man. That is to say, Christ of the last days shall use the truth to teach people across the world and make all truths known to them. This is God’s work of judgment.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man’s duty, how man should obey God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes, deals

with, and prunes over the long term. All these different methods of exposure, dealing, and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the will of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Today, it is because of your filth that I judge you, and it is because of your corruption and rebelliousness that I chastise you. I am not flaunting My power to you or deliberately oppressing you; I do these things because you, who have been born in this land of filth, have been so severely contaminated by filth. You have simply lost your integrity and humanity and you have become like pigs born in the dirtiest corners of the world, and so it is because of this that you are judged and that I unleash My wrath upon you. It is precisely because of this judgment that you have been able to see that God is the righteous God, and that God is the holy God; it is precisely because of His holiness and His righteousness that He judges you and unleashes His wrath upon you. Because He can reveal His righteous

disposition when He sees the rebelliousness of man, and because He can reveal His holiness when He sees the filth of man, this is enough to show that He is God Himself, who is holy and pristine, and yet lives in the land of filth. If a person wallows in the mire with others, and there is nothing holy about him, and he has no righteous disposition, then he is not qualified to judge man's iniquity, nor is he fit to carry out the judgment of man. If a person were to judge another, would it not be as if they were slapping themselves in the face? How could people who are equally filthy as one another be qualified to judge those who are alike to them? Only the holy God Himself is able to judge the whole of filthy mankind. How could man judge man's sins? How could man see the sins of man, and how could man be qualified to condemn these sins? If God were not qualified to judge the sins of man, then how could He be the righteous God Himself? When people's corrupt dispositions are revealed, God speaks in order to judge people, and only then do people see that He is holy.

—The Word, Vol. 1. The Appearance and Work of God. How the Effects of the Second Step of the Work of Conquest Are Achieved

For all of those who live in the flesh, changing their disposition requires goals to pursue, and knowing God requires witnessing the real deeds and the real face of God. Both can only be achieved by God's incarnate flesh, and both can only be accomplished by the normal and real flesh. This is why the incarnation is necessary, and why it is needed by all corrupt mankind. Since people are required to know God, the images of the vague and supernatural Gods must be dispelled from their hearts, and since they are required to cast off their corrupt disposition, they must first know their corrupt disposition. If only man does the work to dispel the images of the vague Gods from people's hearts, then he will fail to achieve the proper effect. The images of the vague Gods in people's hearts cannot be exposed,

cast off, or completely expelled by words alone. In doing so, ultimately it would still not be possible to dispel these deep-rooted things from people. Only by replacing these vague and supernatural things with the practical God and the true image of God, and making people gradually know them, can the due effect be achieved. Man recognizes that the God whom he sought in times past is vague and supernatural. That which can achieve this effect is not the direct leadership of the Spirit, much less the teachings of a certain individual, but the incarnate God. The notions of man are laid bare when the incarnate God officially does His work, because the normality and reality of the incarnate God is the antithesis of the vague and supernatural God in man's imagination. The original notions of man can only be revealed when contrasted against the incarnate God. Without the comparison to the incarnate God, the notions of man could not be revealed; in other words, without reality as a foil, the vague things could not be revealed. No one is capable of using words to do this work, and no one is capable of articulating this work using words. Only God Himself can do His own work, and no one else can do this work on His behalf. No matter how rich the language of man is, he is incapable of articulating the reality and normality of God. Man can only know God more practically, and can only see Him more clearly, if God personally works among man and completely shows forth His image and His being. This effect cannot be achieved by any human being of flesh.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

The work of God's entire management plan is personally done by God Himself. The first stage—the creation of the world—was personally done by God Himself, and if it had not been, then no one would have been capable of creating mankind; the second stage was the redemption of all

mankind, and it was also personally done by God Himself; the third stage goes without saying: There is an even greater need for the end of all God's work to be done by God Himself. The work of redeeming, conquering, gaining, and perfecting the whole of mankind is all personally carried out by God Himself. If He did not personally do this work, then His identity could not be represented by man, nor His work done by man. In order to defeat Satan, in order to gain mankind, and in order to give man a normal life on earth, He personally leads man and personally works among man; for the sake of His entire management plan, and for all of His work, He must personally do this work. If man only believes that God came so that man may see Him, for the sake of making man happy, then such beliefs hold no value, no significance. Man's understanding is too superficial! Only by carrying this work out Himself can God do this work thoroughly and completely. Man is incapable of doing it on behalf of God. As he does not have God's identity or His essence, he is incapable of doing God's work, and even if man did this work, it would not have any effect. The first time God became flesh was for the sake of redemption, to redeem all mankind from sin, to make man capable of being cleansed and of being forgiven for his sins. The work of conquest is also personally done by God among man. If, during this stage, God were only to speak prophecy, then a prophet or someone gifted could be found to take His place; if it were only prophecy being spoken, then man could stand in for God. Yet if man tried to personally do the work of God Himself and tried to work the life of man, it would be impossible for him to do this work. It must be personally done by God Himself: God must personally become flesh to do this work. In the Age of Word, if only prophecy were spoken, then Isaiah or Elijah the prophet could be found to do this work, and there would be no need for God Himself to do it personally. Because the work done in this stage is not

merely the speaking of prophecy, and because it is of greater importance that the work of words is used to conquer man and defeat Satan, this work cannot be done by man, and must be personally done by God Himself. In the Age of Law Jehovah did part of His work, after which He spoke some words and did some work through the prophets. That is because man could replace Jehovah in His work, and the seers could foretell things and interpret some dreams on His behalf. The work done in the beginning was not the work of directly changing man's disposition, and was unrelated to the sin of man, and man was required only to abide by the law. So Jehovah did not become flesh and reveal Himself to man; instead He spoke directly to Moses and others, made them speak and work on His behalf, and caused them to work directly among mankind. The first stage of God's work was the leadership of man. It was the start of the battle against Satan, but this battle had yet to officially begin. The official war against Satan began with the first incarnation of God, and it has continued right up until today. The first battle of this war was when God incarnate was nailed to the cross. The crucifixion of God incarnate defeated Satan, and it was the first successful stage in the war. When God incarnate began to directly work the life of man, this was the official start of the work of regaining man, and because this was the work of changing man's old disposition, it was the work of doing battle with Satan. The stage of work done by Jehovah in the beginning was merely the leadership of man's life on earth. It was the beginning of God's work, and although it had yet to involve any battle, or any major work, it laid the foundation for the work of the battle to come. Later, the second stage of work during the Age of Grace involved changing man's old disposition, which means that God Himself wrought the life of man. This had to be personally done by God: It required that God personally become flesh. If He had not become flesh, no one else could

have replaced Him in this stage of work, for it represented the work of fighting directly against Satan. If man had done this work on God's behalf, when man stood before Satan, Satan would not have submitted and it would have been impossible to defeat it. It had to be God incarnate who came to defeat it, for the essence of God incarnate is still God, He is still the life of man, and He is still the Creator; whatever happens, His identity and essence will not change. And so, He assumed the flesh and did the work to cause the complete submission of Satan. During the stage of work of the last days, if man were to do this work and were made to speak the words directly, then he would be unable to speak them, and if prophecy were spoken, then this prophecy would be incapable of conquering man. By assuming the flesh, God comes to defeat Satan and cause its complete submission. When He utterly defeats Satan, fully conquers man, and completely gains man, this stage of work will be completed and success achieved. In God's management, man cannot stand in for God. In particular, the work of leading the age and launching new work is in even greater need of being personally done by God Himself. Giving man revelation and providing him with prophecy can be done by man, but if it is work that must be personally done by God, work of the battle between God Himself and Satan, then this work cannot be done by man. During the first stage of work, when there was no battle with Satan, Jehovah personally led the people of Israel using the prophecy spoken by the prophets. Afterward, the second stage of work was the battle with Satan, and God Himself personally became flesh and came into the flesh to do this work. Anything that involves the battle against Satan also involves the incarnation of God, which means that this battle cannot be waged by man. If man were to do battle, he would be incapable of defeating Satan. How could he have the strength to fight against it whilst still under its domain? Man is in the middle: If you lean

toward Satan, then you belong to Satan, but if you satisfy God, then you belong to God. Were man to try and stand in for God in the work of this battle, would he be able to? If he did, would he not have perished long ago? Would he not have entered into the netherworld long ago? So, man is unable to replace God in His work, which is to say that man does not have the essence of God, and if you did battle with Satan you would be incapable of defeating it. Man can only do some work; he can win some people over, but he cannot stand in for God in the work of God Himself. How could man do battle with Satan? Satan would take you captive before you had even started. Only when God Himself does battle with Satan and man follows and obeys God upon this basis, can man be gained by God and escape from the bonds of Satan. The things that man can achieve with his own wisdom and abilities are too limited; he is incapable of making man complete, of leading him, and, moreover, of defeating Satan. Man's intelligence and wisdom are unable to thwart the schemes of Satan, so how could man do battle with it?

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

5. Why is it said that corrupt mankind is more in need of the salvation of God become flesh?

Relevant Words of God:

God's saving of man is not done directly using the method of the Spirit and the identity of the Spirit, for His Spirit can neither be touched nor seen by man, neither can man draw near. If He tried to save man directly using the perspective of the Spirit, man would be unable to receive His salvation. If God did not put on the outward form of a created man, there would be no way for man to receive this salvation. For man has no way of approaching Him, much as no one was able to go near the cloud of Jehovah. Only by becoming a created human being, that is, only by putting His word into the body of flesh that He is about to become, can He personally work the word into all who follow Him. Only then can man personally see and hear His word, and moreover enter into possession of His word, and by this means come to be fully saved. If God did not become flesh, no one of flesh and blood would be able to receive such great salvation, nor would a single person be saved. If the Spirit of God worked directly in the midst of mankind, all humanity would be struck down, or else, with no way of coming into touch with God, they would be completely carried away captive by Satan. The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by attaining a changed disposition, break free of Satan's

influence of darkness and return before the throne of God. Only in this way can man be fully sanctified.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

(A Selected Chapter of God's Word)

God became flesh because the object of His work is not the spirit of Satan, or any incorporeal thing, but man, who is of the flesh and has been corrupted by Satan. It is precisely because the flesh of man has been corrupted that God has made fleshly man the object of His work; moreover, because man is the object of corruption, God has made man the only object of His work throughout all the stages of His salvation work. Man is a mortal being, is of flesh and blood, and God is the only One who can save man. In this way, God must become a flesh that possesses the same attributes as man in order to do His work, so that His work might achieve better effects. God must become flesh to do His work precisely because man is of the flesh, and incapable of overcoming sin or divesting himself of the flesh. Though the essence and identity of God incarnate differ greatly from the essence and identity of man, yet His appearance is identical to that of man; He has the appearance of a normal person, and leads the life of a normal person, and those who see Him can discern no difference to a normal person. This normal appearance and normal humanity are sufficient for Him to do His divine work in normal humanity. His flesh allows Him to do His work in normal humanity, and helps Him do His work among man, and His normal humanity, moreover, helps Him carry out the work of salvation among man. Although His normal humanity has caused much tumult among man, such tumult has not impacted the normal effects of His work. In short, the work of His normal flesh is of supreme benefit to man. Though

most people do not accept His normal humanity, His work can still achieve results, and these results are achieved thanks to His normal humanity. Of this there is no doubt. From His work in the flesh, man gains ten times or dozens of times more things than the notions that exist among man about His normal humanity, and such notions shall all ultimately be swallowed by His work. And the effect that His work has achieved, which is to say, the knowledge that man has toward Him, far outweighs man's notions about Him. There is no way to imagine or measure the work He does in the flesh, for His flesh is unlike that of any fleshly human being; although the outer shell is identical, the essence is not the same. His flesh engenders many notions among man about God, yet His flesh can also allow man to acquire much knowledge, and can even conquer any person possessed of a similar outer shell. For He is not merely human, but is God with the outer shell of a human, and none can completely fathom or understand Him. An invisible and intangible God is loved and welcomed by all. If God is just a Spirit that is invisible to man, it is so easy for man to believe in God. People can give free rein to their imaginations, can choose whatever image they like as God's image to please themselves and make themselves feel happy. In this way, people may do whatever their own God most likes and wishes for them to do, without any scruples. What is more, people believe that no one is more loyal and devout than they toward God, and that all others are Gentile dogs, and disloyal to God. It can be said that this is what is sought by those whose belief in God is vague and based on doctrine; what they seek is all much the same, with little variation. It is merely that the images of God in their imaginations are different, yet their essence is actually the same.

Man is untroubled by his carefree belief in God and believes in God however he pleases. This is one of the "rights and freedoms of man," with

which no one may interfere, for people believe in their own God and not the God of anyone else; it is their own private property, and almost everyone possesses this kind of private property. People regard this property as a precious treasure, but to God there is nothing more lowly or worthless, for there is no clearer indication of opposition to God than this private property of man. It is because of the work of God incarnate that God becomes a flesh with a tangible form, and who can be seen and touched by man. He is not a formless Spirit, but a flesh that man can see and come into contact with. However, most of the Gods people believe in are fleshless deities that are formless, which are also of a free form. In this way, the incarnate God has become the enemy of most of those who believe in God, and those who cannot accept the fact of God's incarnation have, similarly, become the adversaries of God. Man is possessed of notions not because of his way of thinking, or because of his rebelliousness, but because of this private property of man. It is because of this property that most people die, and it is this vague God that cannot be touched, cannot be seen, and does not exist in reality that ruins man's life. Man's life is forfeited not by the incarnate God, much less by the God of heaven, but by the God of man's own imagining. The only reason that the incarnate God has come into the flesh is because of the needs of corrupt man. It is because of the needs of man, not of God, and all His sacrifices and sufferings are for the sake of mankind, and not for the benefit of God Himself. There are no pros and cons or rewards for God; He shall not reap some future harvest, but that which was originally owed to Him. All that He does and sacrifices for mankind is not so that He might gain great rewards, but purely for the sake of mankind. Though God's work in the flesh involves many unimaginable difficulties, the effects that it ultimately achieves far exceed those of the work done directly by the Spirit. The work of the flesh entails much hardship, and the flesh cannot possess

the same great identity as the Spirit, He cannot carry out the same supernatural deeds as the Spirit, much less can He possess the same authority as the Spirit. Yet the essence of the work done by this unremarkable flesh is far superior to that of the work done directly by the Spirit, and this flesh Himself is the answer to the needs of all mankind. For those to be saved, the use value of the Spirit is far inferior to that of the flesh: The work of the Spirit is able to cover the entire universe, across all mountains, rivers, lakes, and oceans, yet the work of the flesh more effectively relates to every person with whom He comes into contact. What is more, God's flesh with tangible form can better be understood and trusted by man, and can further deepen man's knowledge of God, and can leave upon man a more profound impression of the practical deeds of God. The work of the Spirit is shrouded in mystery; it is difficult for mortal beings to predict, and even harder for them to see, and so they can only rely on hollow imaginings. The work of the flesh, however, is normal and practical, and possessed of rich wisdom, and is a fact that can be beheld by the physical eye of man; man can personally experience the wisdom of the work of God, and has no need to employ his bountiful imagination. This is the accuracy and practical value of the work of God in the flesh. The Spirit can only do things that are invisible to man and difficult for him to imagine, for example the enlightenment of the Spirit, the moving of the Spirit, and the guidance of the Spirit, but for man who has a mind, these do not provide any clear meaning. They only provide a moving, or a broad meaning, and cannot give an instruction with words. The work of God in the flesh, however, is greatly different: It involves the accurate guidance of words, and there are clear intentions and clear required goals to it. And so man does not need to grope around, or employ his imagination, much less make guesses. This is the clarity of the work in the flesh, and its great difference

from the work of the Spirit. The work of the Spirit is only suitable for a limited scope and cannot replace the work of the flesh. The work of the flesh gives man far more exact and necessary goals and far more practical, valuable knowledge than the work of the Spirit. The work that is of greatest value to corrupt man is that which provides accurate words, clear goals to pursue, and which can be seen and touched. Only realistic work and timely guidance are suited to man's tastes, and only practical work can save man from his corrupt and depraved disposition. This can only be achieved by the incarnate God; only the incarnate God can save man from his old corrupt and depraved disposition. Although the Spirit is the inherent essence of God, work such as this can only be done by His flesh. If the Spirit worked single-handedly, then it would not be possible for His work to be effective —this is a plain truth. Though most people have become the enemies of God because of this flesh, when He concludes His work, those who are against Him will not only cease to be His enemies, but on the contrary will become His witnesses. They will become the witnesses that have been conquered by Him, witnesses that are compatible with Him and inseparable from Him. He shall cause man to know the importance of His work in the flesh to man, and man shall know the importance of this flesh to the meaning of man's existence, shall know His practical value as concerns the growth of man's life, and, moreover, shall know that this flesh will become a living fountain of life from which man cannot bear to part. Though the incarnate flesh of God is far from matching God's identity and position, and seems to man to be incompatible with His actual status, this flesh, who does not possess the true image of God, or the true identity of God, can do the work that God's Spirit is unable to do directly. Such is the true significance and value of God's incarnation, and it is this significance and value which man is unable to appreciate and acknowledge. Though all mankind look up

to God's Spirit and look down on God's flesh, irrespective of how they view or think, the practical significance and value of the flesh far exceed those of the Spirit. Of course, this is only with regard to corrupt mankind. For everyone who seeks the truth and longs for the appearance of God, the Spirit's work can only provide moving or inspiration, and a sense of wondrousness that this work is inexplicable and unimaginable, and a sense that it is great, transcendent, and admirable, yet also unattainable and unobtainable to all. Man and the Spirit of God can only look upon each other from afar, as if there were a great distance between them, and they can never be alike, as if man and God were separated by an invisible divide. In fact, this is an illusion given to man by the Spirit, which is because the Spirit and man are not of the same kind and shall never coexist in the same world, and because the Spirit possesses nothing of man. So man does not have need of the Spirit, for the Spirit cannot directly do the work most needed by man. The work of the flesh offers man practical objectives to pursue, clear words, and a sense that He is practical and normal, that He is humble and ordinary. Although man may be afraid of Him, for most people He is easy to relate to: Man can behold His face, and hear His voice, and he does not need to look at Him from afar. This flesh feels approachable to man, not distant, or unfathomable, but visible and touchable, for this flesh is in the same world as man.

For all of those who live in the flesh, changing their disposition requires goals to pursue, and knowing God requires witnessing the practical deeds and the real face of God. Both can only be achieved by God's incarnate flesh, and both can only be accomplished by the normal and tangible flesh. This is why the incarnation is necessary, and why it is needed by all corrupt mankind. Since people are required to know God, the images of the vague and supernatural gods must be dispelled from their hearts, and

since they are required to cast off their corrupt disposition, they must first know their corrupt disposition. If only man does the work to dispel the images of the vague gods from people's hearts, then he will fail to achieve the intended effect. The images of the vague gods in people's hearts cannot be exposed, cast off, or completely expelled by words alone. In doing so, ultimately it would still not be possible to dispel these deep-rooted things from people. Only by replacing these vague and supernatural things with the practical God and the true image of God, and making people gradually know them, can the due effect be achieved. Man recognizes that the God whom he sought in times past is vague and supernatural. That which can achieve this effect is not the direct leadership of the Spirit, much less the teachings of a certain individual, but the incarnate God. The notions of man are laid bare when the incarnate God officially does His work, because the normality and practicality of the incarnate God is the antithesis of the vague and supernatural God in man's imagination. The original notions of man can only be revealed when contrasted against the incarnate God. Without the comparison to the incarnate God, the notions of man could not be revealed; in other words, without practicality as a foil, the vague things could not be revealed. No one is capable of using words to do this work, and no one is capable of articulating this work using words. Only God Himself can do His own work, and no one else can do this work on His behalf. No matter how rich the language of man is, he is incapable of articulating the practicality and normality of God. Man can only know God more practically, and can only see Him more clearly, if God personally works among man and completely shows forth His image and His being. This effect cannot be achieved by any human being of flesh. Of course, God's Spirit is also incapable of achieving this effect. God can save corrupt man from the influence of Satan, but this work cannot be directly

accomplished by the Spirit of God; rather, it can only be done by the flesh God's Spirit wears, by God's incarnate flesh. This flesh is man and is also God, is a man possessed of normal humanity and also God possessed of full divinity. And so, even though this flesh is not the Spirit of God, and differs greatly from the Spirit, it is still the incarnate God Himself who saves man, who is the Spirit and also the flesh. No matter what He is called by, ultimately it is still God Himself who saves mankind. For the Spirit of God is indivisible from the flesh, and the work of the flesh is also the work of the Spirit of God; it is just that this work is not done using the identity of the Spirit, but is done using the identity of the flesh. Work that needs to be done directly by the Spirit does not require incarnation, and work that requires the flesh to do cannot be done directly by the Spirit, and can only be done by God incarnate. This is what is required for this work, and it is what is required by corrupt mankind. In the three stages of God's work, only one stage was carried out directly by the Spirit, and the remaining two stages are carried out by the incarnate God, and not directly by the Spirit. The work of the Age of Law done by the Spirit did not involve changing the corrupt disposition of man, and neither did it bear any relation to man's knowledge of God. The work of God's flesh in the Age of Grace and the Age of Kingdom, however, involves man's corrupt disposition and his knowledge of God, and is an important and crucial part of the work of salvation. Therefore, corrupt mankind is more in need of the salvation of the incarnate God, and is more in need of the direct work of the incarnate God. Mankind needs the incarnate God to shepherd him, support him, water him, feed him, judge and chastise him, and he needs more grace and greater redemption from the incarnate God. Only God in the flesh can be the confidant of man, the shepherd of man, the very present help of man, and all of this is the necessity of the incarnation both today and in times past.

Man has been corrupted by Satan and is the highest of all God's creatures, therefore man is in need of God's salvation. The object of God's salvation is man, not Satan, and that which shall be saved is the flesh of man, and the soul of man, and not devils. Satan is the object of God's annihilation, man is the object of God's salvation, and the flesh of man has been corrupted by Satan, so the first to be saved must be the flesh of man. The flesh of man has been most profoundly corrupted, and it has become something which opposes God, so much so that it even openly opposes and denies the existence of God. This corrupt flesh is simply too intractable, and nothing is more difficult to prune or change than the corrupt disposition of the flesh. Satan comes into the flesh of man to stir up disturbances, and it uses the flesh of man to disturb the work of God and impair the plan of God, and thus man has become Satan, and become the enemy of God. For man to be saved, he must first be conquered. It is because of this that God rises to the challenge and comes into the flesh to do the work He intends to do, and to do battle with Satan. His aim is the salvation of man, who has been corrupted, and the defeat and annihilation of Satan, which rebels against Him. He defeats Satan through His work of conquering man, while at the same time He saves corrupt mankind. Thus, it is a work that achieves two aims at once. He works in the flesh, and speaks in the flesh, and undertakes all work in the flesh in order to better engage with man, and better conquer man. The last time that God becomes flesh, His work of the last days will be concluded in the flesh. He will class all men according to kind, conclude His entire management, and also conclude all His work in the flesh. After all His work on earth comes to an end, He will be completely victorious. Working in the flesh, God will have fully conquered mankind, and fully gained mankind. Does this not mean that His entire management will have come to an end? When God concludes His work in

the flesh, as He has fully defeated Satan and has been victorious, Satan will have no further opportunity to corrupt man. The work of the first incarnation of God was the redemption and forgiveness of man's sins. Now it is the work of conquering and fully gaining mankind, so that Satan will no longer have any way to do its work, and will have completely lost, and God will have been completely victorious. This is the work of the flesh, and is the work done by God Himself. The initial work of the three stages of God's work was done directly by the Spirit, and not by the flesh. The final work of the three stages of God's work, however, is done by the incarnate God, and not directly by the Spirit. The work of redemption of the intermediary stage was also done by God in the flesh. Throughout the entire management work, the most important work is to save man from the influence of Satan. The key work is the complete conquest of corrupt man, thus restoring the God-fearing heart that man once possessed to those who have been conquered, and allowing him to achieve a normal life, which is to say, the normal life of a created being. This work is crucial, and it is the core of the management work. In the three stages of the work of salvation, the first stage of the work of the Age of Law was far from the core of the management work; it only had the slight appearance of the work of salvation, and was not the beginning of God's work of saving man from the power of Satan. The first stage of work was done directly by the Spirit because, under the law, man only knew to abide by the law, and man did not have more truth, and because the work in the Age of Law hardly involved changes in the disposition of man, much less was it concerned with the work of how to save man from the power of Satan. Thus the Spirit of God completed this supremely simple stage of work that did not concern the corrupt disposition of man. This stage of work bore little relation to the core of the management, and it had no great correlation to the official work of

the salvation of man, and so it did not require God to become flesh to personally do His work. The work done by the Spirit is implicit and unfathomable, and it is deeply frightening and unapproachable to man; the Spirit is not suited to directly doing the work of salvation, and is not suited to directly providing life to man. Most suitable for man is to transform the work of the Spirit into an approach that is close to man, which is to say, what is most suitable for man is for God to become an ordinary, normal person to do His work. This requires God to be incarnated to take the place of the Spirit in His work, and for man, there is no more suitable way for God to work. Among these three stages of work, two stages are carried out by the flesh, and these two stages are the key phases of the management work. The two incarnations are mutually complementary and they complement each other perfectly. The first stage of God's incarnation laid the foundation for the second stage, and it can be said that the two incarnations of God form one whole and are not incompatible with each other. These two stages of God's work are carried out by God in His incarnate identity because they are so important to the entire management work. It could almost be said that, without the work of the two incarnations of God, the entire management work would have ground to a halt, and the work of saving mankind would be nothing but empty talk. Whether or not this work is important is based on the needs of mankind, on the reality of mankind's depravity, and on the severity of Satan's rebelliousness and its disturbance of the work. The right one who is up to the task is predicated upon the nature of the work performed by the worker, and the importance of the work. When it comes to the importance of this work, in terms of what method of work to adopt—work done directly by God's Spirit, or work done by God incarnate, or work done through man—the first to be eliminated is work done through man, and, based on the nature of the work,

and the nature of the Spirit's work versus that of the flesh, it is ultimately decided that work done by the flesh is more beneficial for man than work done directly by the Spirit, and that it offers more advantages. This is God's thought at the time when He decided whether the work was to be done by the Spirit or by the flesh. There is a significance and a basis to each stage of work. They are not groundless imaginings, nor are they carried out arbitrarily; there is a certain wisdom to them. Such is the truth behind all of God's work. In particular, there is even more of God's plan in such a great work as God incarnate personally working among man. Therefore, God's wisdom and the entirety of His being are reflected in every action, thought, and idea in His work; this is the more concrete and systematic being of God. These subtle thoughts and ideas are difficult for man to imagine, and difficult for man to believe, and, moreover, difficult for man to know. Work done by man is done according to general principle, which, for man, is highly satisfactory. Yet compared to the work of God, there is simply too great a disparity; although the deeds of God are great and the work of God is of a magnificent scale, behind them are many minute and precise plans and arrangements that are unimaginable to man. Each stage of His work is not only performed according to principle, but each stage also contains many things that cannot be articulated by human language, and these are the things that are invisible to man. Regardless of whether it is the work of the Spirit or the work of God incarnate, each contains the plans of His work. He does not work groundlessly, and He does not do insignificant work. When the Spirit works directly, it is with His goals, and when He becomes man (which is to say, when He transforms His outer shell) to work, it is even more with His purpose. Why else would He readily change His identity? Why else would He readily become a person who is regarded as lowly and is persecuted?

His work in the flesh is of the utmost significance, which is spoken with regard to the work, and the One who ultimately concludes the work is the incarnate God, and not the Spirit. Some believe that God may at some unknown time come to earth and appear to man, whereupon He shall personally judge the whole of mankind, testing them one by one without anyone being left out. Those who think in this way do not know this stage of work of the incarnation. God does not judge man one by one, and He does not test man one by one; to do thus would not be the work of judgment. Is not the corruption of all mankind the same? Is not the essence of all mankind the same? What is judged is mankind's corrupt essence, man's essence corrupted by Satan, and all the sins of man. God does not judge the trifling and insignificant faults of man. The work of judgment is representative, and it is not carried out especially for a certain person. Rather, it is work in which a group of people are judged in order to represent the judgment of all of mankind. By personally carrying out His work on a group of people, God in the flesh uses His work to represent the work of the whole of mankind, after which it is gradually spread. This is also how the work of judgment is. God does not judge a certain kind of person or a certain group of people, but instead judges the unrighteousness of the whole of mankind—man's opposition to God, for example, or man's lack of fear for Him, or man's disturbance of the work of God, and so on. What is judged is mankind's essence of opposition to God, and this work is the work of conquest of the last days. The work and word of the incarnate God witnessed by man are the work of judgment before the great white throne during the last days, which was conceived by man during times past. The work that is currently being done by the incarnate God is exactly the judgment before the great white throne. The incarnate God of today is the God who judges the whole of mankind during the last days. This flesh and

His work, His word, and His entire disposition are the entirety of Him. Although the scope of His work is limited, and does not directly involve the entire universe, the essence of the work of judgment is the direct judgment of all mankind—not only for the sake of the chosen people of China, nor for the sake of a small number of people. During the work of God in the flesh, although the scope of this work does not involve the entire universe, it represents the work of the entire universe, and after He concludes the work within the work scope of His flesh, He will immediately expand this work to the entire universe, in the same way that the gospel of Jesus spread throughout the universe following His resurrection and ascension. Regardless of whether it is the work of the Spirit or the work of the flesh, it is work that is carried out within a limited scope, but which represents the work of the entire universe. During the last days, God performs His work by appearing in His incarnate identity, and God in the flesh is the God who judges man before the great white throne. Regardless of whether He is the Spirit or the flesh, He who does the work of judgment is the God who judges mankind during the last days. This is defined based on His work, and it is not defined according to His external appearance or several other factors. Although man harbors notions about these words, no one can deny the fact of the incarnate God's judgment and conquest of all mankind. Regardless of what man thinks of it, facts are, after all, facts. No one can say that "The work is done by God, but the flesh is not God." This is a fallacy, for this work can be done by no one except God in the flesh. Since this work has already been completed, following this work the work of God's judgment of man shall not appear for a second time; God in His second incarnation has already concluded all of the work of the entire management, and there shall not be a fourth stage of God's work. Because the one who is judged is man, man who is of the flesh and has been

corrupted, and it is not the spirit of Satan that is judged directly, the work of judgment is therefore not carried out in the spiritual realm, but among man. No one is more suitable, and qualified, than God in the flesh for the work of judging the corruption of man's flesh. If judgment were carried out directly by the Spirit of God, then it would not be all-embracing. Furthermore, such work would be difficult for man to accept, for the Spirit is unable to come face-to-face with man, and because of this, the effects would not be immediate, much less would man be able to behold the unoffendable disposition of God more clearly. Satan can only be fully defeated if God in the flesh judges the corruption of mankind. Being the same as man possessed of normal humanity, God in the flesh can directly judge the unrighteousness of man; this is the mark of His innate holiness, and of His extraordinariness. Only God is qualified to, and is in the position to, judge man, for He is possessed of the truth, and righteousness, and so He is able to judge man. Those who are without truth and righteousness are not fit to judge others. If this work were done by the Spirit of God, then it would not mean victory over Satan. The Spirit is inherently more exalted than mortal beings, and the Spirit of God is inherently holy, and triumphant over the flesh. If the Spirit did this work directly, He would not be able to judge all of man's rebelliousness and could not reveal all of man's unrighteousness. For the work of judgment is also carried out through man's notions about God, and man has never had any notions about the Spirit, and so the Spirit is incapable of better revealing the unrighteousness of man, much less of completely disclosing such unrighteousness. The incarnate God is the enemy of all those who do not know Him. Through judging man's notions and opposition to Him, He discloses all the rebelliousness of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by

the Spirit but is the work of the incarnate God. God in the flesh can be seen and touched by man, and God in the flesh can completely conquer man. In his relationship with God in the flesh, man progresses from opposition to submission, from persecution to acceptance, from notions to knowledge, and from rejection to love—these are the effects of the work of the incarnate God. Man is only saved through the acceptance of His judgment, man only gradually comes to know Him through the words of His mouth, man is conquered by Him during his opposition to Him, and he receives the life supply from Him during the acceptance of His chastisement. All of this work is the work of God in the flesh, and not the work of God in His identity as the Spirit. The work done by God incarnate is the greatest work, and the most profound work, and the crucial part of the three stages of God's work are the two stages of the work of incarnation. The profound corruption of man is a great obstacle to the work of God incarnate. In particular, the work carried out on the people of the last days is tremendously difficult, and the environment is hostile, and the caliber of every kind of person is quite poor. Yet at the end of this work, it will still achieve the proper effect, without any flaws; this is the effect of the work of the flesh, and this effect is more persuasive than that of the work of the Spirit. The three stages of God's work shall be concluded in the flesh, and they must be concluded by the incarnate God. The most important and most crucial work is done in the flesh, and the salvation of man must be personally carried out by God in the flesh. Even though all mankind feels that God in the flesh seems unrelated to man, in fact this flesh concerns the fate and existence of the whole of mankind.

Every stage of God's work is implemented for the sake of all mankind and is directed at the whole of mankind. Even though it is His work in the flesh, it is still directed at all mankind; He is the God of all mankind, and

He is the God of all created and non-created beings. Although His work in the flesh is within a limited scope, and the object of this work is also limited, each time He becomes flesh to do His work He chooses an object of His work that is supremely representative; He does not select a group of simple and unremarkable people on which to work, but instead picks as the object of His work a group of people capable of being the representatives for His work in the flesh. This group of people is chosen because the scope of His work in the flesh is limited, and is prepared especially for His incarnate flesh, and is chosen especially for His work in the flesh. God's selection of the objects of His work is not baseless, but is done according to principle: The object of the work must be of benefit to the work of God in the flesh, and must be able to represent the whole of mankind. For example, the Jews were able to represent the whole of mankind in accepting the personal redemption of Jesus, and the Chinese are able to represent the whole of mankind in accepting the personal conquest of the incarnate God. There is a basis to the Jews' representation of the whole of mankind, and there is also a basis to Chinese people's representation of the whole of mankind in accepting the personal conquest of God. Nothing reveals the significance of redemption more than the work of redemption done among the Jews, and nothing reveals the thoroughness and success of the work of conquest more than the work of conquest being done among Chinese people. The work and word of God incarnate appear to only be aimed at a small group of people, but in fact, His work among this small group is the work of the entire universe, and His word is directed at the whole of mankind. After His work in the flesh comes to an end, those who follow Him shall begin to spread the work He has done among them. The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His specific intentions for mankind to those who follow

Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh, and His intentions for the whole of mankind, to those who accept this way. Only the work of God in the flesh among man truly accomplishes the fact of God's being together and living together with man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and He also concludes the age of mankind's belief in the vague god. In particular, the work of the last incarnate God brings all mankind into an age that is more realistic, more practical, and more beautiful. He not only concludes the age of law and regulations but, more importantly, He reveals to mankind a God who is practical and normal, who is righteous and holy, who unlocks the work of the management plan and who demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and He leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh in place of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those things which seem to both exist and not exist, and they cease to guess at the intentions of the vague god. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all religions and denominations, and they shall communicate all of His words to the ears of the whole of mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen

and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and they are also the tools that He uses in spreading the work. Without the existence of facts, His gospel would not spread across all countries and to all places; without facts but only with man's imaginings, He would never be able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the Spirit is incapable of leaving any further evidence or facts of God's work for man. Man shall never behold the real face of God, he shall always believe in a vague god that does not exist. Man shall never behold the face of God, nor will man ever hear words personally spoken by God. Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself, cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way for God to appear to man, in which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God. Having carried out His work to this stage, God's work has already achieved the optimal effect, and has been a complete success. The personal work of God in the flesh has already completed ninety percent of the work of His entire management. This flesh has provided a better beginning to all of His work, and a summary for all of His work, and has promulgated all of His work, and made the last thorough replenishment to all of this work. Henceforth, there will not be another incarnate God to do the fourth stage of God's work, and never will there be any wondrous work of a third incarnation of God.

Each stage of work of God in the flesh represents His work of the entire age, and it does not represent a certain period, as does the work of man. And so the end of the work of His last incarnation does not mean that

His work has come to a complete end, for His work in the flesh represents the entire age, and does not only represent the period in which He does His work in the flesh. It is just that He finishes His work of the entire age during the time that He is in the flesh, after which it spreads to all places. After the incarnate God fulfills His ministry, He will entrust His future work to those who follow Him. In this way, His work of the entire age will be carried on unbroken. The work of the entire age of incarnation shall only be considered complete once it has spread throughout the entire universe. The work of God incarnate begins a new era, and those who continue His work are those who are used by Him. The work done by man is all within the ministry of God in the flesh, and it is incapable of going beyond this scope. If God incarnate had not come to do His work, man would not be able to bring the old age to an end and would not be able to usher in a new era. The work done by man is merely within the range of his duty that is humanly possible to do, and it does not represent the work of God. Only the incarnate God can come and complete the work that He should do and, besides Him, no one can do this work on His behalf. Of course, what I speak of is in regard to the work of incarnation. This incarnate God first carries out a step of work that does not conform to the notions of man, after which He does more work that does not conform to the notions of man. The aim of the work is the conquest of man. In one regard, God's incarnation does not conform to the notions of man, in addition to which He does more work that does not conform to the notions of man, and so man develops even more critical views about Him. He just does the work of conquest among people who have myriad notions about Him. Regardless of how they treat Him, once He has fulfilled His ministry, all people will have become subject to His dominion. The fact of this work is not only reflected among Chinese people, but it also represents how the whole of mankind shall be

conquered. The effects that are achieved on these people are a precursor to the effects that shall be achieved on the whole of mankind, and the effects of the work that He does in the future shall increasingly exceed even the effects on these people. The work of God in the flesh does not involve great fanfare, nor is it wreathed in obscurity. It is real and actual, and it is work in which one and one equals two. It is not hidden from anyone, nor does it deceive anyone. What people see are real and genuine things, and what man gains is practical truth and knowledge. When the work ends, man shall have a new knowledge of Him, and those who truly pursue shall no longer have any notions about Him. This is not just the effect of His work on Chinese people, but it also represents the effect of His work in conquering the whole of mankind, for nothing is more beneficial to the work of conquering the whole of mankind than this flesh, and the work of this flesh, and everything of this flesh. They are beneficial to His work today, and beneficial to His work in the future. This flesh shall conquer the whole of mankind and shall gain the whole of mankind. There is no better work through which the whole of mankind shall behold God, and submit to God, and know God. The work done by man only represents a limited scope, and when God does His work He does not speak to a certain person, but speaks to the whole of mankind, and all those who accept His words. The end that He proclaims is the end of all mankind, not just the end of a certain person. He does not give anyone special treatment, nor does He victimize anyone, and He works for, and speaks to, the whole of mankind. This incarnate God has therefore already classed the whole of mankind according to kind, has already judged the whole of mankind, and has arranged a suitable destination for the whole of mankind. Although God only does His work in China, in fact He has already resolved the work of the entire universe. He cannot wait until His work has spread among the whole of mankind before making His utterances

and arrangements step by step. Would that not be too late? Now He is fully able to complete the future work in advance. Because the One who is working is God in the flesh, He is doing limitless work within a limited scope, and afterward He shall make man perform the duty that man should perform; this is the principle of His work. He can only live with man for a time and cannot accompany man until the work of the whole era is concluded. It is because He is God that He foretells His future work in advance. Afterward, He shall class the whole of mankind according to kind by His words, and mankind shall enter into His step-by-step work according to His words. None shall escape, and all must practice according to this. So, in the future the age shall be guided by His words, and not guided by the Spirit.

The work of God in the flesh must be done in the flesh. If it were done directly by the Spirit of God, it would yield no effects. Even if it were done by the Spirit, the work would be of no great significance, and would ultimately be unpersuasive. All created beings wish to know whether the work of the Creator has significance, and what it represents, and what it is done for the sake of, and whether the work of God is full of authority and wisdom, and whether it is of the utmost value and significance. The work He does is done for the salvation of the whole of mankind, for the sake of defeating Satan, and for bearing testimony to Himself among all things. As such, the work that He does must be of great significance. The flesh of man has been corrupted by Satan, and it has been most deeply blinded, and profoundly harmed. The most fundamental reason why God works personally in the flesh is because the object of His salvation is man, who is of the flesh, and because Satan also uses the flesh of man to disturb the work of God. The battle with Satan is actually the work of conquering man, and at the same time, man is also the object of God’s salvation. In this way,

the work of God incarnate is essential. Satan corrupted the flesh of man, and man became the embodiment of Satan, and became the object to be defeated by God. In this way, the work of doing battle with Satan and saving mankind occurs on earth, and God must become human in order to do battle with Satan. This is work of the utmost practicality. When God is working in the flesh, He is actually doing battle with Satan in the flesh. When He works in the flesh, He is doing His work in the spiritual realm, and He makes the whole of His work in the spiritual realm real on earth. The one who is conquered is man, man who is rebellious to Him, and the one who is defeated is the embodiment of Satan (of course, this is also man), who is in enmity to Him, and the one who is ultimately saved is also man. In this way, it is even more necessary for God to become a human who has the outer shell of a created being, so that He is able to do real battle with Satan, to conquer man, who is rebellious to Him and possessed of the same outer shell as Him, and to save man, who is of the same outer shell as Him and has been harmed by Satan. His enemy is man, the object of His conquest is man, and the object of His salvation is man, who was created by Him. So He must become human, and in this way, His work becomes much easier. He is able to defeat Satan and conquer mankind, and, moreover, is able to save mankind. Although this flesh is normal and practical, He is no common flesh: He is not flesh that is only human, but flesh that is both human and divine. This is the difference between Him and man, and it is the mark of the identity of God. Only flesh such as this can do the work that He intends to do, and fulfill the ministry of God in the flesh, and fully complete His work among man. If it were not thus, His work among man would always be empty and flawed. Even though God can do battle with the spirit of Satan and emerge victorious, the old nature of corrupted man can never be resolved, and those who are rebellious to God and oppose Him can never

truly become subject to His dominion, which is to say, He can never conquer mankind, and can never gain the whole of mankind. If His work on earth cannot be resolved, then His management shall never be brought to an end, and the whole of mankind will not be able to enter rest. If God cannot enter rest with all of His created beings, then there shall never be an outcome to such management work, and the glory of God shall consequently disappear. Although His flesh has no authority, the work He does will have achieved its effect. This is the inevitable direction of His work. Regardless of whether or not His flesh is possessed of authority, as long as He is capable of doing the work of God Himself, then He is God Himself. Regardless of how normal and ordinary this flesh is, He can do the work He should do, for this flesh is God and is not just a human. The reason this flesh can do the work that man cannot is because His inner essence is unlike that of any human, and the reason He can save man is because His identity is different from that of any human. This flesh is so important to mankind because He is man and, even more so, He is God, because He can do the work that no ordinary man of flesh can do, and because He can save corrupt man, who lives together with Him on earth. Though He is identical to man, the incarnate God is more important to mankind than any person of value, for He can do the work that cannot be done by the Spirit of God, is more able than the Spirit of God to bear testimony to God Himself, and is more able than the Spirit of God to fully gain mankind. As a result, although this flesh is normal and ordinary, His contribution to mankind and His significance to the existence of mankind make Him highly precious, and the practical value and significance of this flesh is immeasurable to any human. Although this flesh cannot directly destroy Satan, He can use His work to conquer mankind and defeat Satan, and make Satan fully submit to His dominion. It is because God is incarnated that He can defeat Satan and

is able to save mankind. He does not directly destroy Satan, but instead becomes flesh to do the work to conquer mankind, who has been corrupted by Satan. In this way, He is better able to bear testimony to Himself among His created beings, and He is better able to save corrupted man. God incarnate's defeat of Satan bears greater testimony, and is more persuasive, than the direct destruction of Satan by the Spirit of God. God in the flesh is better able to help man know the Creator and is better able to bear testimony to Himself among His created beings.

—The Word, Vol. 1. The Appearance and Work of God

6. Why is it said that God's two incarnations complete the significance of the incarnation?

Bible Verses for Reference:

"So Christ was once offered to bear the sins of many; and to them that look for Him shall He appear the second time without sin to salvation" (Heb 9:28).

"In the beginning was the Word, and the Word was with God, and the Word was God" (Jhn 1:1).

Relevant Words of God:

The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by attaining a changed disposition, break free of Satan's influence of darkness and return before the throne of God. Only in this way can man be fully sanctified. After the Age of Law had come to an end, and beginning with the Age of Grace, God began the work of salvation, which continues until the last days when, in judging and chastising the human race for their rebelliousness, He will completely purify mankind. Only then will God conclude His work of salvation and enter into rest. Therefore, in the three stages of work, only twice has God become flesh to carry out His work among man Himself. That is because only one in the three stages of work is to guide men in leading their lives, while the other two consist of the work of salvation. Only by becoming flesh can God live alongside man,

experience the suffering of the world, and live in a normal body of flesh. Only in this way can He supply men with the practical way that they need as created beings. It is through the incarnation of God that man receives full salvation from God, and not directly from heaven in answer to his prayers. For, man being of flesh and blood, he has no way of seeing the Spirit of God, much less of approaching His Spirit. All that man can come into contact with is God's incarnate flesh, and only by means of this is man able to grasp all the ways and all the truths and receive full salvation. The second incarnation will be sufficient to purge away the sins of man and to fully purify him. Hence, with the second incarnation, the entirety of God's work in the flesh will be brought to a close and the significance of God's incarnation be made complete.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

At the time that Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man's sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle

without any path to change their disposition: Such was the condition of man in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

God in His first incarnation did not complete the work of incarnation; He only completed the first step of the work that it was necessary for God to do in the flesh. So, in order to finish the work of incarnation, God has returned to the flesh once again, living out all the normality and reality of the flesh, that is, making God's Word manifest in an entirely normal and ordinary flesh, thereby concluding the work that He left undone in the flesh. In essence, the second incarnate flesh is like the first, but it is even more

real, even more normal than the first. As a consequence, the suffering the second incarnate flesh endures is greater than that of the first, but this suffering is a result of His ministry in the flesh, which is unlike the suffering of corrupted man. It also stems from the normality and reality of His flesh. Because He performs His ministry in utterly normal and real flesh, the flesh must endure a great deal of hardship. The more normal and real this flesh is, the more He will suffer in the performance of His ministry. God's work is expressed in a very common flesh, one that is not supernatural at all. Because His flesh is normal and must also shoulder the work of saving man, He suffers in even greater measure than a supernatural flesh would—and all this suffering stems from the reality and normality of His flesh. From the suffering that the two incarnate fleshes have undergone while performing Their ministries, one can see the essence of the incarnate flesh. The more normal the flesh, the greater hardship He must endure while undertaking the work; the more real the flesh that undertakes the work, the harsher people's notions, and the more dangers are likely to befall Him. And yet, the more real the flesh is, and the more the flesh possesses the needs and complete sense of a normal human being, the more capable He is of taking on God's work in the flesh. It was Jesus' flesh that was nailed to the cross, His flesh that He gave up as a sin offering; it was by means of a flesh with normal humanity that He defeated Satan and completely saved man from the cross. And it is as a complete flesh that God in His second incarnation performs the work of conquest and defeats Satan. Only a flesh that is completely normal and real can perform the work of conquest in its entirety and bear powerful testimony. That is to say, the conquest of man is made effective through the reality and normality of God in the flesh, not through supernatural miracles and revelations. The ministry of this incarnate God is to speak, and thereby to conquer and perfect man;

in other words, the work of the Spirit realized in the flesh, the flesh's duty, is to speak and thereby conquer, reveal, perfect, and eliminate man completely. And so, it is in the work of conquest that God's work in the flesh will be accomplished in full. The initial work of redemption was only the beginning of the work of incarnation; the flesh that performs the work of conquest will complete the entire work of incarnation. … In this stage of the work, God does not perform signs and wonders, so that the work will achieve its results by means of words. The reason for this, moreover, is because the work of God incarnate this time is not to heal the sick and cast out demons, but to conquer man by speaking, which is to say that the native ability possessed by this incarnate flesh of God is to speak words and to conquer man, not to heal the sick and cast out demons. His work in normal humanity is not to perform miracles, not to heal the sick and cast out demons, but to speak, and so the second incarnate flesh seems to people much more normal than the first. People see that God's incarnation is no lie; but this incarnate God is different from Jesus incarnate, and though They are both God incarnate, They are not completely the same. Jesus possessed normal humanity, ordinary humanity, but He was accompanied by many signs and wonders. In this incarnate God, human eyes will see no signs or wonders, neither healing the sick nor driving out demons, nor walking on the sea, nor fasting for forty days…. He does not do the same work that Jesus did, not because, in essence, His flesh is any different from Jesus', but because it is not His ministry to heal the sick and cast out demons. He does not tear down His own work, does not disturb His own work. Since He conquers man through His real words, there is no need to subdue him with miracles, and so this stage is to complete the work of incarnation.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Why do I say that the meaning of incarnation was not completed in Jesus' work? Because the Word did not entirely become flesh. What Jesus did was only one part of God's work in the flesh; He only did the work of redemption, and did not do the work of completely gaining man. For this reason, God has become flesh once again in the last days. This stage of the work is also done in an ordinary flesh; it is performed by an utterly normal human being, one whose humanity is not in the least bit transcendent. In other words, God has become a complete human being; He is a person whose identity is that of God, a complete human being, a complete flesh, who is performing the work. Human eyes see a fleshly body that is not transcendent at all, a very ordinary person who can speak the language of heaven, who shows no miraculous signs, works no miracles, much less exposes the inside truth about religion in great assembly halls. To people, the work of the second incarnate flesh seems utterly unlike that of the first, so much so that the two seem to have nothing in common, and nothing of the first's work can be seen this time. Though the work of the second incarnate flesh is different from the first, that does not prove that Their source is not one and the same. Whether Their source is the same depends on the nature of the work done by the fleshes, and not on Their outer shells. During the three stages of His work, God has been incarnated twice, and both times the work of God incarnate inaugurates a new age, ushers in a new work; the incarnations complement each other. It is impossible for human eyes to tell that the two fleshes actually come from the same source. It goes without saying that this is beyond the capacity of the human eye or the human mind. But in Their essence, They are the same, for Their work originates from the same Spirit. Whether the two incarnate fleshes arise from the same source cannot be judged by the era and the place in which They were born, or other such factors, but by the divine work expressed by

Them. The second incarnate flesh does not perform any of the work that Jesus did, for God's work does not adhere to convention, but opens up a new path each time. The second incarnate flesh does not aim to deepen or solidify the impression of the first flesh in people's minds, but to complement and perfect it, to deepen man's knowledge of God, to break all the rules that exist in people's hearts, and to wipe out the fallacious images of God in their hearts. It can be said that no individual stage of God's own work can give man a complete knowledge of Him; each gives only a part, not the whole. Though God has expressed His disposition in full, because of man's limited faculties of understanding, his knowledge of God still remains incomplete. It is impossible, using human language, to convey the entirety of God's disposition; moreover, how can a single stage of His work fully express God? He works in the flesh under the cover of His normal humanity, and one can only know Him by the expressions of His divinity, not by His bodily shell. God comes into the flesh to allow man to know Him by means of His various work, and no two stages of His work are alike. Only in this way can man have a full knowledge of God's work in the flesh, not confined to one single facet.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

The stage of work which Jesus performed only fulfilled the essence of "the Word was with God": The truth of God was with God, and the Spirit of God was with the flesh and was inseparable from that flesh. That is, the flesh of God incarnate was with the Spirit of God, which is greater proof that Jesus incarnate was the first incarnation of God. This stage of work precisely fulfills the inner meaning of "the Word becomes flesh," lent deeper meaning to "the Word was with God, and the Word was God," and allows you to firmly believe the words "In the beginning was the Word."

Which is to say, at the time of creation God was possessed of words, His words were with Him and inseparable from Him, and in the final age, He makes even clearer the power and authority of His words, and allows man to see all of His ways—to hear all of His words. Such is the work of the final age. You must come to understand these things through and through. It is not a question of knowing the flesh, but of how you understand the flesh and the Word. This is the testimony that you must bear, that which everyone must know. Because this is the work of the second incarnation—and the last time that God becomes flesh—it fully completes the significance of the incarnation, thoroughly carries out and issues forth all of God's work in the flesh, and brings to an end the era of God's being in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. Practice (4)

7. How should one understand Christ is the truth, the way, and the life?

Bible Verses for Reference:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (Jhn 1:1–2).

"And the Word was made flesh, and dwelled among us … full of grace and truth" (Jhn 1:14).

"I am the way, the truth, and the life: No man comes to the Father, but by Me" (Jhn 14:6).

"The words that I speak to you, they are spirit, and they are life" (Jhn 6:63).

Relevant Words of God:

The way of life is not something that anyone can possess, nor is it something anyone can attain easily. This is because life can only come from God, which is to say, only God Himself possesses the essence of life, and only God Himself has the way of life. And so only God is the source of life, and the ever-flowing wellspring of living water of life. Ever since He created the world, God has done much work involving the vitality of life, has done much work that brings life to man, and has paid a great price so that man might gain life. This is because God Himself is eternal life, and God Himself is the way by which man is resurrected. God is never absent from the heart of man, and He lives among man at all times. He has been the driving force of man's living, the root of man's existence, and a rich deposit for man's existence after birth. He causes man to be reborn, and enables him to tenaciously live in his every role. Thanks to His power and

His inextinguishable life force, man has lived for generation after generation, throughout which the power of God's life has been the mainstay of man's existence, and God has paid a price that no ordinary man has ever paid. God's life force can prevail over any power; moreover, it exceeds any power. His life is eternal, His power extraordinary, and His life force cannot be overwhelmed by any created being or enemy force. The life force of God exists and shines its brilliant radiance regardless of time or place. Heaven and earth may undergo great changes, but God's life is forever the same. All things may pass away, but God's life will still remain, for God is the source of the existence of all things and the root of their existence. Man's life originates from God, the existence of heaven is because of God, and the existence of earth stems from the power of God's life. No object possessed of vitality can transcend the sovereignty of God, and no thing with vigor can elude the domain of God's authority. In this way, regardless of who they are, everyone must submit under the dominion of God, everyone must live under God's command, and no one can escape from His hands.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

God Himself is life, and the truth, and His life and truth coexist. Those who are incapable of gaining the truth shall never gain life. Without the guidance, support, and provision of the truth, you shall only gain letters, doctrines, and, above all, death. God's life is ever-present, and His truth and life coexist. If you cannot find the source of truth, then you will not gain the nourishment of life; if you cannot gain the provision of life, then you will surely have no truth, and so apart from imaginations and notions, the entirety of your body shall be nothing but your flesh—your stench-ridden flesh. Know that the words of books do not count as life, the records of history cannot be worshiped as the truth, and the regulations of the past

cannot serve as an account of words presently spoken by God. Only that which is expressed by God when He comes to earth and lives among man is the truth, life, God's will, and His current way of working.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

This time around, God comes to do work not in a spiritual body, but in a very ordinary one. Moreover, not only is it the body of God's second incarnation, it is also the body through which God returns to the flesh. It is a very ordinary flesh. You cannot see anything that makes Him stand out from others, but you can gain from Him previously unheard-of truths. This insignificant flesh is what embodies all the words of truth from God, undertakes God's work in the last days, and expresses the whole of God's disposition for man to understand. Do you not desire greatly to see the God in heaven? Do you not desire greatly to understand the God in heaven? Do you not desire greatly to see the destination of mankind? He will tell you all these secrets—secrets that no man has been able to tell you, and He will also tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many unfathomable mysteries. His deeds may be inscrutable to you, but the entire goal of the work He does is sufficient enough to allow you to see that He is not, as people believe, a simple flesh. For He represents the will of God and the care shown by God toward mankind in the last days. Though you cannot hear His words seeming to shake the heavens and earth, though

you cannot see His eyes as a flame of fire, and though you cannot receive the discipline of His iron rod, nevertheless you can hear from His words that God is wrathful and know that God is showing compassion for mankind; you can see the righteous disposition of God and His wisdom, and, moreover, realize God's solicitude for all mankind. The work of God in the last days is to allow man to see the God in heaven living among men on earth, and to enable man to know, obey, revere, and love God. This is why He has returned to the flesh for a second time. …

… The fact that you have arrived at today is thanks to this flesh. It is because God lives in the flesh that you have the chance to survive. All this good fortune has been gained on account of this ordinary man. Not only this, but in the end, every nation shall worship this ordinary man, as well as give thanks to and obey this insignificant man, because it is the truth, the life, and the way He brought that has saved all mankind, eased the conflict between man and God, shortened the distance between them, and opened up a connection between the thoughts of God and man. It is also He who has obtained even greater glory for God. Is such an ordinary man unworthy of your trust and adoration? Is such an ordinary flesh unfit to be called Christ? Can such an ordinary man not become the expression of God among men? Does such a man, who has spared mankind from disaster, not deserve your love and your desire to hold on to Him? If you reject the truths expressed from His mouth and detest His existence among you, then what will become of you in the end?

—The Word, Vol. 1. The Appearance and Work of God. Did You Know? God Has Done a Great Thing Among Men

And yet it is this ordinary person, hidden in the midst of people, who is doing the new work of saving us. He offers us no explanations, nor does He tell us why He has come, but simply does the work He intends to do with

measured steps and according to His plan. His words and utterances become ever more frequent. From consoling, exhorting, reminding, and warning, to reproaching and disciplining; from a tone that is gentle and mild, to words that are fierce and majestic—all of it confers mercy on man and instills trepidation in him. Everything that He says hits home at the secrets hidden deep within us; His words sting our hearts, sting our spirits, and leave us filled with unbearable shame, hardly knowing where to hide ourselves. …

Unbeknownst to us, this insignificant man has led us into one step after another of God's work. We undergo countless trials, bear innumerable chastenings, and are tested by death. We learn of God's righteous and majestic disposition, enjoy, too, His love and mercy, come to appreciate God's great power and wisdom, witness the loveliness of God, and behold God's eager desire to save man. In the words of this ordinary person, we come to know the disposition and essence of God, to understand God's will, to know the nature and essence of man, and see the way to salvation and perfection. His words cause us to "die," and they cause us to be "reborn"; His words bring us comfort, yet also leave us wracked with guilt and a sense of indebtedness; His words bring us joy and peace, but also infinite pain. Sometimes we are as lambs to the slaughter in His hands; sometimes we are like the apple of His eye, and enjoy His tender love; sometimes we are like His enemy, and under His gaze are turned to ashes by His wrath. We are the human race saved by Him, we are the maggots in His eyes, and we are the lost lambs that, day and night, He is bent on finding. He is merciful toward us, He despises us, He raises us up, He comforts and exhorts us, He guides us, He enlightens us, He chastens and disciplines us, and He even curses us. Night and day, He never ceases to worry about us, and protects and cares for us, night and day, never leaving our side, but

spills His heart's blood for our sake and pays any price for us. Within the utterances of this small and ordinary body of flesh, we have enjoyed the entirety of God and beheld the destination that God has bestowed upon us. …

God continues His utterances, employing various methods and perspectives to admonish us about what we should do while, at the same time, giving voice to His heart. His words carry life power, show us the way we should walk, and enable us to understand what the truth is. We begin to be drawn by His words, we begin to focus on the tone and manner of His speaking, and subconsciously we begin to take an interest in the innermost feelings of this unremarkable person. He spits up His heart's blood in working on our behalf, loses sleep and appetite on our account, weeps for us, sighs for us, groans in sickness for us, suffers humiliation for the sake of our destination and salvation, and our numbness and rebelliousness draw tears and blood from His heart. This way of being and of having belongs to no ordinary person, nor can it be possessed or attained by any corrupted human being. He shows tolerance and patience possessed by no ordinary person, and His love is not something with which any created being is endowed. No one apart from Him can know all of our thoughts, or have such a clear and complete grasp of our nature and essence, or judge the rebelliousness and corruption of mankind, or speak to us and work on us like this on behalf of God in heaven. No one apart from Him is endowed with the authority, wisdom, and dignity of God; the disposition of God and what God has and is are brought forth, in their entirety, in Him. No one apart from Him can show us the way and bring us light. No one apart from Him can reveal the mysteries that God has not disclosed since creation until today. No one apart from Him can save us from Satan's bondage and our own corrupt disposition. He represents God. He expresses the inmost heart

of God, the exhortations of God, and God's words of judgment toward all mankind. He has begun a new age, a new era, and ushered in a new heaven and earth and new work, and He has brought us hope, ending the life we led in vagueness and enabling our whole being to behold, in total clarity, the path to salvation. He has conquered our whole being and gained our hearts. From that moment onward, our minds have become conscious, and our spirits seem to be revived: This ordinary, insignificant person, who lives among us and has long been rejected by us—is this not the Lord Jesus, who is ever in our thoughts, waking or dreaming, and for whom we long night and day? It is He! It really is He! He is our God! He is the truth, the way, and the life! He has enabled us to live again and to see the light and has stopped our hearts from wandering. We have returned to the home of God, we have returned before His throne, we are face-to-face with Him, we have witnessed His countenance, and we have seen the road that lies ahead.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 4: Beholding the Appearance of God in His Judgment and Chastisement

In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of conquering man, perfecting man, and eliminating man, which is the true meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are exposed, eliminated, and tried.

People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the existence of God, in the omnipotence and wisdom of God, as well as in God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the curses and the blessings of God's words, and there are even more people who have come to live under the judgment and chastisement of His words. These words and this work are all for the sake of man's salvation, for the sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire world of old to an end, thus completing the entirety of His management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

The Word has become flesh and the Spirit of truth has been realized in the flesh—that all the truth, the way, and the life has come in the flesh, God's Spirit has really arrived on earth and the Spirit has come in the flesh. Although, superficially, this appears different from the conception by the Holy Spirit, in this work you are able to see more clearly that the Spirit has already been realized in the flesh, and, moreover, that the Word has become

flesh and the Word has appeared in the flesh. You are able to understand the true meaning of the words: “In the beginning was the Word, and the Word was with God, and the Word was God.” Moreover, you must understand that the Word of today is God, and behold the Word becomes flesh. This is the best testimony you can bear. This proves that you possess true knowledge of God become flesh—you are not only able to know Him, but are also aware that the way you walk today is the way of life, and the way of truth. The stage of work which Jesus performed only fulfilled the essence of “the Word was with God”: The truth of God was with God, and the Spirit of God was with the flesh and was inseparable from that flesh. That is, the flesh of God incarnate was with the Spirit of God, which is greater proof that Jesus incarnate was the first incarnation of God. This stage of work precisely fulfills the inner meaning of “the Word becomes flesh,” lent deeper meaning to “the Word was with God, and the Word was God,” and allows you to firmly believe the words “In the beginning was the Word.” Which is to say, at the time of creation God was possessed of words, His words were with Him and inseparable from Him, and in the final age, He makes even clearer the power and authority of His words, and allows man to see all of His ways—to hear all of His words. Such is the work of the final age. You must come to understand these things through and through. It is not a question of knowing the flesh, but of how you understand the flesh and the Word. This is the testimony that you must bear, that which everyone must know.

—The Word, Vol. 1. The Appearance and Work of God. Practice (4)

My words are the forever unchanging truth. I am the supply of life for man and the only guide for mankind. The worth and meaning of My words are not determined by whether they are recognized or accepted by mankind, but by the essence of the words themselves. Even if not a single person on

this earth can receive My words, the value of My words and their help to mankind are inestimable to any man. Therefore, when faced with the many people who rebel against, refute, or are utterly contemptuous of My words, My stance is only this: Let time and facts be My witness and show that My words are the truth, the way, and the life. Let them show that all I have said is right, that it is that which man should be furnished with and, moreover, that which man should accept. I will let all who follow Me know this fact: Those who cannot fully accept My words, those who cannot practice My words, those who cannot find a purpose in My words, and those who cannot receive salvation because of My words, are those who have been condemned by My words and, moreover, have lost My salvation, and My rod shall never stray from them.

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Consider Your Deeds

8. How does God incarnating to do the work of judgment bring an end to the age of mankind's belief in the vague God and the dark age of Satan's domain?

Bible Verses for Reference:

"And it shall come to pass in the last days, that the mountain of Jehovah's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. And many people shall go and say, Come you, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come you, and let us walk in the light of Jehovah" (Isa 2:2–5).

"We give You thanks, O LORD God Almighty, which are, and were, and are to come; because You have taken to You Your great power, and have reigned. And the nations were angry, and Your wrath is come, and the time of the dead, that they should be judged, and that You should give reward to Your servants the prophets, and to the saints, and them that fear Your name, small and great; and should destroy them which destroy the earth" (Rev 11:17–18).

Relevant Words of God:

The arrival of God incarnate of the last days has brought an end to the Age of Grace. He has come chiefly to speak His words, to use words to

make man perfect, to illuminate and enlighten man, and to remove the place of the vague God within man's heart. This is not the stage of work that Jesus did when He came. When Jesus came, He performed many miracles, He healed the sick and cast out demons, and He did the work of redemption of the crucifixion. As a consequence, in people's notions, they believe that this is how God should be. For when Jesus came, He did not do the work of removing the image of the vague God from man's heart; when He came, He was crucified, He healed the sick and cast out demons, and He spread the gospel of the kingdom of heaven. In one regard, the incarnation of God during the last days removes the place held by the vague God in the notions of man, so that there is no longer the image of the vague God in man's heart. Through His actual words and actual work, His movement across all lands, and the exceptionally real and normal work that He does among man, He causes man to know the reality of God, and removes the place of the vague God in man's heart. In another regard, God uses the words spoken by His flesh to make man complete, and to accomplish all things. This is the work that God will accomplish during the last days.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

In coming among man today, God's purpose is none other than to transform people's thoughts and spirits, as well as the image of God in their hearts that they have had for millions of years. He will take this opportunity to make man perfect. That is, He will, by means of man's knowledge, change the way people come to know Him and their attitude toward Him, enabling man to make a triumphant new beginning in coming to know God, and so achieve the renewal and transformation of the human spirit. Dealing and discipline are the means, while conquest and renewal are the goals. Dispelling the superstitious thoughts man has held about the vague God has forever been God's intention, and lately this has also become a matter of

urgency to Him. Would that all people might take the long view in considering this situation.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (7)

It is only today, when I personally come among man and speak My words, that man has a little knowledge of Me, removing the place occupied by "Me" in their thoughts, and instead creating a place for the practical God in their consciousness. Man has notions and is full of curiosity; who would not want to see God? Who would not wish to encounter God? Yet the only thing that occupies a definite place in man's heart is the God that man feels is vague and abstract. Who would realize this if I did not tell them plainly? Who would truly believe, with certainty and not even a hint of doubt, that I indeed exist? There is a vast difference between the "Me" in man's heart and the "Me" of reality, and no one is capable of drawing comparisons between them. If I did not become flesh, man would never know Me, and even if he came to know Me, would not such knowledge still be a notion? …

… Because man has been tempted and corrupted by Satan, because he has been taken over by notions and thinking, I have become flesh in order to personally conquer all of mankind, to expose all the notions of man, and to tear apart the thinking of man. As a result, man no longer parades about in front of Me, and no longer serves Me using his own notions, and thus the "Me" in man's notions is completely dispelled.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 11

For all of those who live in the flesh, changing their disposition requires goals to pursue, and knowing God requires witnessing the real deeds and the real face of God. Both can only be achieved by God's incarnate flesh, and both can only be accomplished by the normal and real

flesh. This is why the incarnation is necessary, and why it is needed by all corrupt mankind. Since people are required to know God, the images of the vague and supernatural Gods must be dispelled from their hearts, and since they are required to cast off their corrupt disposition, they must first know their corrupt disposition. If only man does the work to dispel the images of the vague Gods from people's hearts, then he will fail to achieve the proper effect. The images of the vague Gods in people's hearts cannot be exposed, cast off, or completely expelled by words alone. In doing so, ultimately it would still not be possible to dispel these deep-rooted things from people. Only by replacing these vague and supernatural things with the practical God and the true image of God, and making people gradually know them, can the due effect be achieved. Man recognizes that the God whom he sought in times past is vague and supernatural. That which can achieve this effect is not the direct leadership of the Spirit, much less the teachings of a certain individual, but the incarnate God. The notions of man are laid bare when the incarnate God officially does His work, because the normality and reality of the incarnate God is the antithesis of the vague and supernatural God in man's imagination. The original notions of man can only be revealed when contrasted against the incarnate God. Without the comparison to the incarnate God, the notions of man could not be revealed; in other words, without reality as a foil, the vague things could not be revealed. No one is capable of using words to do this work, and no one is capable of articulating this work using words. Only God Himself can do His own work, and no one else can do this work on His behalf. No matter how rich the language of man is, he is incapable of articulating the reality and normality of God. Man can only know God more practically, and can only see Him more clearly, if God personally works among man and completely shows forth His image and His being. This effect cannot be achieved by any

human being of flesh. Of course, God's Spirit is also incapable of achieving this effect.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His specific will for mankind to those who follow Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh, and His will for the whole of mankind, to those who accept this way. Only the work of God in the flesh among man truly accomplishes the fact of God's being together and living together with man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and He also concludes the age of mankind's belief in the vague God. In particular, the work of the last incarnate God brings all mankind into an age that is more realistic, more practical, and more beautiful. He not only concludes the age of law and doctrine but, more importantly, He reveals to mankind a God who is real and normal, who is righteous and holy, who unlocks the work of the management plan and who demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and He leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh in place of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those things which seem to both

exist and not exist, and they cease to guess at the will of the vague God. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all religions and denominations, and they shall communicate all of His words to the ears of the whole of mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and they are also the tools that He uses in spreading the work. Without the existence of facts, His gospel would not spread across all countries and to all places; without facts but only with man's imaginings, He would never be able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the Spirit is incapable of leaving any further evidence or facts of God's work for man. Man shall never behold the real face of God, he shall always believe in a vague God that does not exist. Man shall never behold the face of God, nor will man ever hear words personally spoken by God. Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself, cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way for God to appear to man, in which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became

flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of conquering man, perfecting man, and eliminating man, which is the true meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are exposed, eliminated, and tried. People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the existence of God, in the omnipotence and wisdom of God, as well as in God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the curses and the blessings of God's words, and there are even more people who have come to live under the judgment and chastisement of His words. These words and this work are all for the sake of man's salvation, for the sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire

world of old to an end, thus completing the entirety of His management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

During this incarnation of God on earth, when He personally does His work among man, all the work He does is done to defeat Satan, and He will defeat Satan through the conquest of man and by making you complete. When you bear resounding testimony, this, too, will be a mark of Satan's defeat. Man is first conquered and ultimately completely made perfect in order to defeat Satan. In essence, however, along with the defeat of Satan, this is also the salvation of all mankind from this empty sea of affliction. Regardless of whether work is carried out throughout the entire universe or in China, it is all in order to defeat Satan and bring salvation to the whole of mankind, so that man may enter the place of rest. The incarnate God, this normal flesh, is precisely for the sake of defeating Satan. The work of God in flesh is used to bring salvation to all those beneath heaven who love God, it is for the sake of conquering all mankind, and, moreover, for the sake of defeating Satan. The core of all God's management work is inseparable from the defeat of Satan to bring salvation to all mankind.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

The essence of man's salvation is the war against Satan, and this war is primarily reflected in the salvation of man. The stage of the last days, in which man is to be conquered, is the last stage in the battle with Satan, and it is also the work of man's complete salvation from the domain of Satan. The inner meaning of man's conquest is the return of the embodiment of Satan—man who has been corrupted by Satan—to the Creator following his conquest, through which he will forsake Satan and completely return to

God. In this way, man will have been completely saved. And so, the work of conquest is the last work in the battle against Satan and the final stage in God's management for the sake of Satan's defeat. Without this work, the full salvation of man would ultimately be impossible, the utter defeat of Satan would also be impossible, and mankind would never be able to enter the wonderful destination, or get free from Satan's influence. Consequently, the work of salvation of man cannot be concluded before the battle with Satan is concluded, for the core of the work of God's management is for the sake of mankind's salvation. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell into the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and because man is the capital which God uses to carry out all management, if man is to be saved, then he must be snatched back from the hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Thus, Satan must be defeated through changes in man's old disposition, changes which restore man's original sense of reason. In this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, then Satan will be shamed, man will ultimately be taken back, and Satan will be defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of this entire battle, and Satan will become the object to be punished once the battle has finished, after which the entire work of mankind's salvation will have been completed.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

As My words are consummated, the kingdom is gradually formed on earth and man is gradually returned to normality, and thus there is established on earth the kingdom in My heart. In the kingdom, all the people of God recover the life of normal man. Gone is the frosty winter, replaced by a world of cities of spring, where spring lasts all year. No longer are people faced with the gloomy, miserable world of man, and no longer do they endure the cold chill of the world of man. People do not fight with each other, countries do not go to war against each other, no longer is there carnage and the blood that flows from carnage; all lands are filled with happiness, and everywhere teems with warmth between men. I move throughout the world, I enjoy from atop My throne, and I live among the stars. The angels offer unto Me new songs and new dances. No longer does their own fragility cause tears to run down their faces. No longer do I hear, before Me, the sound of the angels weeping, and no longer does anyone complain of hardship to Me.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 20

When the people have all been made complete and all the nations of the earth become Christ's kingdom, then it will be the time when the seven thunders peal. The current day is a stride toward that stage; the charge has been unleashed toward that day. This is God's plan, and in the near future it will be realized. However, God has already accomplished everything that He has uttered. Thus, it is clear that the nations of earth are but castles in the sand, trembling as high tide nears: The last day is imminent, and the great red dragon will topple beneath God's word. To ensure that His plan is carried out successfully, the angels of heaven have descended upon earth, doing their utmost to satisfy God. The incarnate God Himself has deployed to the field of battle to wage war against the enemy. Wherever the

incarnation appears is a place from which the enemy is exterminated. China will be the first to be annihilated; it will be laid to waste by the hand of God. God will give absolutely no quarter there. Proof of the great red dragon's progressive collapse can be seen in the continued maturation of the people; this is obvious and visible to anyone. The maturation of the people is a sign of the enemy's demise. This is a bit of an explanation of what is meant by "compete."

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapter 10

When the nations and the peoples of the world all return before My throne, I will then take all the bounty of heaven and confer it upon the human world, so that, thanks to Me, that world will brim with matchless bounty. But so long as the old world continues to exist, I will hurl forth My rage upon its nations, openly promulgate My administrative decrees throughout the universe, and visit chastisement upon whosoever violates them:

As I turn My face to the universe to speak, all mankind hears My voice, and thereupon sees all the works I have wrought throughout the universe. Those who set themselves against My will, that is to say, who oppose Me with the deeds of man, will fall under My chastisement. I will take the multitudinous stars in the heavens and make them anew and, thanks to Me, the sun and the moon will be renewed—the skies will no longer be as they were and the myriad things on the earth will be renewed. All will become complete through My words. The many nations within the universe will be partitioned afresh and replaced by My kingdom, so that the nations upon the earth will disappear forever and all will become a kingdom that worships Me; all the nations of the earth will be destroyed and cease to exist. Of the human beings within the universe, all those belonging to the

devil will be exterminated, and all who worship Satan will be laid low by My burning fire—that is, except for those now within the stream, all will be turned to ashes. When I chastise the many peoples, those in the religious world will, to varying extents, return to My kingdom, conquered by My works, because they will have seen the advent of the Holy One riding on a white cloud. All people will be separated according to their own kind, and will receive chastisements commensurate with their actions. All those who have stood against Me will perish; as for those whose deeds on earth have not involved Me, they will, because of how they have acquitted themselves, continue to exist on the earth under the governance of My sons and My people. I will reveal Myself to the myriad peoples and the myriad nations, and with My own voice, I will sound forth upon the earth, proclaiming the completion of My great work for all mankind to see with their own eyes.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 26

Supplementary Sermon and Fellowship Extracts

Question 1: You bear witness that God has become flesh as the Son of man to do the work of judgment in the last days, and yet the majority of religious pastors and elders maintain that the Lord will return coming with clouds. They base this primarily on the Bible verses: "This same Jesus … shall so come in like manner as you have seen Him go into heaven" (Act 1:11). "**Behold, He comes with clouds; and every eye shall see Him**" (Rev 1:7). And furthermore, the religious pastors and elders also teach us that any Lord Jesus who does not come with clouds is false and must be rejected. So, we're not sure whether or not this view is in line with the Bible; is this kind of understanding correct or not?

Answer:

It is clearly prophesied in the Bible that the Lord will come incarnate as the Son of man in the last days. And there are many more prophecies in the Bible about this. For instance: "**Be you therefore ready also: for the Son of man comes at an hour when you think not**" (Luk 12:40). "**For as the lightning, that lightens out of the one part under heaven, shines to the other part under heaven; so shall also the Son of man be in His day. But first must He suffer many things, and be rejected of this generation**" (Luk 17:24–25). All of these prophecies speak of "the Son of man" or "the Son of man comes." This phrase "the Son of man" refers to One who is born to a human and has normal humanity. So the Spirit can't be called the Son of man. For instance, because Jehovah God is Spirit, He cannot be called the Son of man. Some people have seen angels, angels are also spiritual beings, so they cannot be called the Son of man. All those that have the appearance of man but are composed of spiritual bodies cannot be called the Son of man. The incarnate Lord Jesus was called the Son of man and Christ because He was the incarnate flesh of God's Spirit and so

became an ordinary and normal man, living in the company of other men. So when the Lord Jesus said "the Son of man" and "the Son of man comes," He was referring to God's coming through incarnation in the last days.

—Essential Questions and Answers on the Gospel of the Kingdom

The Lord Jesus repeatedly prophesied that He would come again as the Son of man. The Son of man refers to God incarnate, such as the Lord Jesus in the flesh who on the outside appeared to be an ordinary, normal person. He ate, drank, slept, and walked like a normal man. But the spiritual body of the Lord Jesus after He resurrected was different—it could penetrate walls, it could fade in and back out. It was particularly supernatural. So, He could no longer be called the Son of man. When the Lord Jesus prophesied the Son of man's return, He said, "**But first must He suffer many things, and be rejected of this generation**" (Luk 17:25). But if the Lord were to return as a spiritual body descending on a cloud and appearing publicly with great glory, all people would prostrate themselves and worship Him; who would dare to resist and condemn Him? The Lord Jesus said, "**But first must He suffer many things, and be rejected of this generation.**" How will these words be fulfilled? Only when God incarnate appears to work as the Son of man, when people do not recognize that He is Christ incarnate would they dare to condemn and reject Christ according to their notions and imagination. Wouldn't you say that is the case? In addition, the Lord Jesus also prophesied, "**But of that day and hour knows no man, not the angels of heaven, nor the Son, but My Father only**" (Mat 24:36). "**If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come on you**" (Rev 3:3). If the Lord were to descend on a cloud in a spiritual body, then everyone would know about it and be able to see it. Yet the Lord Jesus' prophecies about His return

included “knows no man,” “nor the Son,” and “as a thief.” How will these words be fulfilled? If the Lord Jesus were to appear in a spiritual body, how would He not know about it Himself? Only when God becomes flesh as the Son of man in the last days, becoming an ordinary, normal person, will the words “nor the Son” be fulfilled. Just like the Lord Jesus; before performing His ministry, even He did not know about His identity as Christ who came to perform the work of redemption. So, the Lord Jesus often prayed to God the Father. It wasn’t until the Lord Jesus began to fulfill His ministry that He became aware of His identity.

—Essential Questions and Answers on the Gospel of the Kingdom

The Lord Jesus prophesied that He shall return and said many words about it, but we only hold on to the prophecy that the Lord will descend with the clouds and don’t seek or investigate other more important prophecies spoken by the Lord. This makes it easy to walk down the wrong path and be abandoned by the Lord! There is actually not just the “descend with the clouds” prophecy in the Bible. There are also many prophecies like that the Lord will come as a thief and descend secretly. For instance, Revelation 16:15, “**Behold, I come as a thief.**” Matthew 25:6, “**And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him.**” And Revelation 3:20, “**Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.**” All these prophecies refer to God becoming flesh as the Son of man and descending in secret. “**As a thief**” means coming quietly, secretly. We won’t know He is God even if we see or hear Him, just as it was back when the Lord Jesus appeared and performed His work during His incarnation as the Son of man. From the outside, the Lord Jesus was just an ordinary Son of man and nobody knew He is God, which is why the Lord Jesus used “**as a thief**” as an analogy for

the Son of man's appearance and work. This is too befitting! Those who do not love the truth, no matter how God in the flesh speaks or works, or how many truths He expresses, they do not accept. Instead, they treat God in the flesh as a normal person and condemn and abandon Him. That is why the Lord Jesus prophesied that when He returns: "**For as the lightning, that lightens out of the one part under heaven, shines to the other part under heaven; so shall also the Son of man be in His day. But first must He suffer many things, and be rejected of this generation**" (Luk 17:24–25). Based on the Lord's prophecy, His return shall be "the coming of the Son of man." "Son of man" refers to God in the flesh, not the spiritual body of the resurrected Lord Jesus descending with the clouds to openly appear before all people. Why is that the case? If it were the spiritual body of the resurrected Lord Jesus descending publicly with the clouds, it would be incredibly powerful and shock the world. Everyone would drop to the ground and no one would dare resist. In that case, would the returned Lord Jesus still endure a lot of suffering and be rejected by this generation? Definitely not. That is why the Lord Jesus prophesied that His return shall be "the coming of the Son of man" and "as a thief." In actuality, it is referring to God incarnated as the Son of man arriving in secret.

—Essential Questions and Answers on the Gospel of the Kingdom

Now, Almighty God's kingdom gospel has been spreading throughout Mainland China for more than 20 years. It has long spread to various religions and denominations. During this period, due to the CCP government's furious suppression and crackdown, coupled with the propaganda campaign of the CCP's media, Almighty God is already a household name that everybody knows about. Later, all the truths expressed by Almighty God and the various videos and films produced by The Church of Almighty God have been gradually released online, spreading across the

world. People in religious circles have all heard about the various testimony methods of The Church of Almighty God. So many people have testified that God has come. This completely fulfills the prophecy of the Lord Jesus: "**And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him**" (Mat 25:6). Then why do religious pastors and elders still furiously condemn and resist Almighty God's work in the last days? There are so many prophecies about the return of the Lord in the Bible, so why are they so fixated on the prophecy about the Lord descending with the clouds? Why don't they seek at all when they hear there are testimonies of the Lord's coming? Why, when they know that Almighty God has expressed many truths and have seen the reality of God's work, do they still stubbornly hold on to their notions and imaginations in resisting and condemning God's work of the last days? Do these people love the truth and genuinely look forward to the Lord's arrival or not? Are they wise virgins or foolish virgins? If they are wise virgins and genuinely look forward to the Lord's return, then why, when they hear God's voice and see the kingdom gospel flourishing, do they still have to stubbornly condemn and resist? Could this be their sincerity in longing for and hoping for the Lord to appear? Could this be their true expression in rejoicing the Lord's return? Ultimately, to be frank, their belief in the Lord and longing for the return of the Lord Jesus are fake, but their longing to be blessed and enter the kingdom of heaven is real! They believe in the Lord not so they can pursue the truth and gain life, not so they can gain the truth and get away from sin. What do they care about the most? It's when the Lord will descend to take them directly up into the kingdom of heaven and make them escape the suffering of the flesh and enjoy the blessings of the kingdom of heaven. This is their true purpose of believing in God! Apart from this reason, what reason do they have for rejecting Almighty God,

who expresses truths to save mankind? We can think about it. If someone loves the truth and genuinely longs for God to appear, how will they act when they hear that the Lord has come? Will they not listen, not look, not get in touch with it? Will they blindly deny, condemn and resist? Definitely not! Because a person who sincerely longs for God's appearance and welcomes God's arrival looks forward to true light appearing, truth and righteousness ruling in their heart. They look forward to God coming to save mankind and help people thoroughly escape sin to be purified and gained by God. But those who only wait for the Lord to descend with the clouds yet deny and reject Almighty God, especially those religious leaders who furiously condemn and resist Almighty God for the sake of protecting their status and livelihood—these are all people who despise the truth and hate the truth. They are all non-believers and antichrists exposed by God's work of the last days. After God in the flesh completes His salvation work, these people will fall into the once-in-a-million-year disaster, weeping and gnashing their teeth. Then the prophecy of the Lord descending with the clouds to appear publicly will be completely fulfilled: "**Behold, He comes with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him**" (Rev 1:7).

—Essential Questions and Answers on the Gospel of the Kingdom

Question 2: Although those who believe in the Lord know that the Lord Jesus was incarnate God, very few people understand the truth of incarnation. When the Lord returns, if He appears just as the Lord Jesus did, becoming the Son of man and working, people will really have no way to recognize the Lord Jesus and welcome His return. So what really is incarnation? What is the essence of incarnation?

Answer:

Pertaining to what is God incarnate, and what is the essence of God incarnate, it can be said as the mystery of the truth that we believers of the Lord fail to understand. For thousands of years, despite believers knew that the Lord Jesus was the incarnation of God, no one could understand what God incarnate and His essence are respectively. It was only until the advent of Almighty God in the last days that this mystery of the truth was unfolded to mankind.

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The incarnation is God's Spirit clothed in flesh, that is, God's Spirit is materialized in the flesh with normal humanity and normal human thinking, and thereby becomes an ordinary and normal person working and speaking among men. This flesh has normal humanity, but also has complete divinity. Though in outward appearance His flesh seems ordinary and normal, He is able to take on God's work, can express God's voice, and guide and save humanity. This is because He has complete divinity. Complete divinity means that all that God's Spirit possesses—the inherent disposition of God, God's holy and righteous substance, all that God has and is, God's almightiness and wisdom, and God's authority and power—these have all been materialized in the flesh. This flesh is Christ, is the practical God who is here on earth to do work and save mankind. From His outward

appearance, Christ is an ordinary and normal Son of man, but He is substantively different from us created human beings. Created man has only humanity, he doesn't have even the slightest trace of divine substance. Christ, however, not only has normal humanity; more importantly, He has complete divinity. So, He has God's substance, He can represent God entirely, express all truths as God Himself, express God's disposition and all that God has and is, and endow us with the truth, the way, and the life. No created man is capable of such feats. Christ works and speaks, expresses God's disposition, and all that God has and is in His flesh. No matter how He expresses God's word and does God's work, He always does so within normal humanity. He has a normal flesh, there is nothing supernatural about Him. This proves that God has come into the flesh, He has already become an ordinary human. This ordinary and normal flesh has fulfilled the fact of "The Word Appears in the Flesh." He is the practical God incarnate. Because Christ has complete divinity, He can represent God, express the truth, and save mankind. Because Christ has complete divinity, He can express God's word directly, not just relay or pass on God's word. He can express the truth anytime and anyplace, supplying, watering, and shepherding man, guiding all of mankind. Only because Christ has complete divinity, is it enough to prove that He possesses God's identity and substance. That's why we say that He is God's incarnation, the practical God Himself.

The greatest mystery of the incarnation has little to do with whether God's flesh is lofty in stature or like that of common man. Rather it has to do with the fact that complete divinity is hidden within this normal flesh. None of us is capable of discovering or seeing this hidden divinity. Just as when the Lord Jesus came to do His work, if no one back then had heard His voice and experienced His word and work, then no one would have

recognized that the Lord Jesus is Christ, the Son of God. So God's incarnation is the best way for Him to descend secretly among us humans. When the Lord Jesus came, none of us could tell from His outward appearance that He was Christ, the incarnate God, and none of us could see the divinity hidden within His humanity. Only after the Lord Jesus had expressed the truth and done the work of redemption of mankind, did some people discover that His word has authority and power, and only then did they begin to follow Him. Only when the Lord Jesus appeared to the people after He resurrected, did mankind realize that He is the incarnate Christ, the appearance of God. If He hadn't expressed the truth and done His work, no one would have followed Him. If He hadn't born witness to the fact that He is Christ, the appearance of God, no one would have recognized Him. In man's notions and imaginations, they believe that if He is really God incarnate, His flesh should have supernatural qualities: He should be superhuman, with a lofty, powerful stature, and a towering presence, He should not only speak with authority and power, but should also perform signs and wonders wherever He goes—this is what God become flesh ought to be like. They think if He is ordinary in outward appearance, like any other common man, and has normal humanity, then He is certainly not God's incarnation. Let's recall. When the Lord Jesus was incarnated to speak and do work, no matter how He expressed the truth and God's voice, the Jewish chief priests, scribes, and Pharisees didn't recognize Him. When hearing the disciples bearing witness to the Lord Jesus they even said: Is this not Joseph's son? Is this not a Nazarene? Why would the chief priests, scribes, and Pharisees speak this way of Him? Because the Lord Jesus had normal humanity in outward appearance. He was a normal, average person, and He didn't have a lofty, towering presence, so they didn't accept Him. Actually, insofar as He is the incarnation, He has to have normal humanity

by definition, He has to show us that the flesh God clothes Himself in is an ordinary and normal flesh, He appears like a normal human. If God clothed Himself in the flesh of a superhuman, not of a person with normal humanity, then the whole meaning of the incarnation would be lost. So, Christ must have normal humanity. Only in this way can it be proven that He is the Word become flesh.

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We clearly see that God incarnate must have normal humanity, otherwise, He would not be God's incarnation. In outward appearance, the incarnate God looks like an ordinary and normal man, and there is nothing supernatural about His humanity. So, if we measure Christ using our conceptions and imaginings, we will never acknowledge or accept Christ. At most we'll just acknowledge that He is a prophet sent by God, or one whom God uses. If we want to really know Christ, we must study His words and work to see if that which He expresses is God's own voice, if the words He expresses are manifestations of God's disposition and all that God has and is, and see if His work and the truth that He expresses can save mankind. Only then can we know, accept, and obey Christ. If we do not seek the truth, do not investigate God's work, even if we hear Christ's words and see the facts of Christ's work, we will still not know Christ. Even if we are with Christ from morning till night, we'll still treat Him like an ordinary man and will thus resist and condemn Christ. Actually, to acknowledge and accept Christ, all we need to do is recognize God's voice and acknowledge that He does God's work. But to know Christ's divine substance and thereby achieve true obedience to Christ and love the practical God, we must discover the truth within Christ's words and work, see God's disposition and all that God has and is, see God's holy substance, almightiness, and wisdom, see that God is lovely and appreciate His earnest

intentions. Only in this way can we truly obey Christ and worship the practical God in our heart.

We believers all know that the way which the Lord Jesus preached, the word He expressed, the mysteries of the kingdom of heaven which He revealed, and the demands which He made of us humans were all the truth, all God's own voice, and were all manifestations of God's life disposition and all that He has and is. The miracles He performed, such as healing the sick, casting out demons, calming the wind and sea, feeding five thousand with five loaves of bread and two fish, raising the dead and so on, were all manifestations of God's own authority and power, which no created man is possessed of or capable of. Those that sought the truth at the time, like Peter, John, Matthew, and Nathanael, recognized from the Lord Jesus' word and work that He is the promised Messiah, and so followed Him and received His salvation. Whereas the Jewish Pharisees, despite hearing the Lord Jesus' sermons and seeing Him perform miracles, still saw Him as just an ordinary person, with no power or stature, and so they dared brazenly resist and condemn Him without the slightest fear. In the end they committed the greatest of sins in nailing the Lord Jesus to the cross. The lesson of the Pharisees calls for deep reflection! This clearly exposes their truth-hating and God-hating antichrist nature, and reveals the foolishness and ignorance of corrupt humankind. At present, the incarnate Almighty God, just like the Lord Jesus, does the work of God Himself within normal humanity. Almighty God expresses all the truths which corrupt humankind requires to be saved, and carries out the work of judgment starting from the house of God in the last days. Not only does He judge and expose the satanic nature of corrupt mankind and the truth of their corruption, He has also revealed all of the mysteries of God's six-thousand-year management plan of saving mankind, elucidated the path by which mankind can be freed

from sin, be purified and saved by God. He has revealed God's inherent righteous disposition, all that God has and is, and God's unique power and authority…. Almighty God's word and work are a complete manifestation of the identity and substance of God Himself. These days, all those that follow Almighty God have heard God's voice in the word and work of Almighty God, have seen the manifestation of God's word in the flesh and come before Almighty God's throne, receiving God's purification and perfection. Those of the religious world who still deny, resist, and condemn Almighty God have made the same mistake as the Jewish Pharisees, treating Christ of the last days, Almighty God, like any other ordinary person, without bothering to put the slightest effort into seeking and studying all the truths which Almighty God has expressed, thus they nailing God to the cross once again and enraging God's disposition. As one can see, if we hold on to our conceptions and imaginations, and don't seek and study the truths which Christ expresses, we will be incapable of recognizing the voice of God expressed by Christ, will be unable to accept and obey Christ's work, and will never receive God's salvation in the last days. If we don't understand the truth of the incarnation, we won't be able to accept and obey God's work, we will condemn Christ and resist God, and we will also be likely to receive God's punishment and curses. So, in our faith, to be saved by God, it is extremely important that we seek the truth and understand the mystery of the incarnation!

—Essential Questions and Answers on the Gospel of the Kingdom

Question 3: Why has God been incarnated in the last days, becoming the Son of man to do the work of judgment? What is the real difference between the spiritual body of the Lord Jesus being resurrected from death and the Son of man incarnate? This is an issue we don't understand—please share fellowship on this.

Answer:

Most of the faithful believe that the returned Lord will appear to us in His spiritual body, that is, the spiritual body of the Lord Jesus in which He appeared to man for forty days after His resurrection. We believers are all clear on this matter. On the surface, the spiritual body of the Lord Jesus after He resurrected appears in the same image of His incarnate flesh, but the spiritual body is not constrained by the material world, space, and place. It can appear and disappear at will, leaving man shocked and amazed. Accounts of this are recorded in the Bible. Before the Lord Jesus was crucified, He had been speaking and working in normal humanity of the flesh. Whether He was expressing truth, interacting with men, or performing miracles, men felt He was normal in every way. What men saw was this flesh really and truly doing work, suffering torment and paying the price. In the end, it was this flesh that was nailed to the cross as the sin offering for man, thereby completing God's work of redemption. This is widely acknowledged fact. Just think for a moment: If it were the Lord Jesus' spiritual body doing work, would He be able to associate with and hold normal conversations with men? Could He really and truly suffer torments and pay the price? Could He be nailed to the cross? He could do none of these things. If it were His spiritual body doing the work, could we humans interact with Him easily? Would we betray our corrupt dispositions? Would we form conceptions about Him? Would we dare rebel against and judge God at will? That would be impossible. Men have normal

humanity, they are all subject to the constraints of the material world, space, and place. Man's thinking process is also normal. If man were to come into contact with the work of the spiritual body, they would be frightened and seized with panic. Their thoughts would become crazed and maniacal. Faced with this kind of situation, God would be hard pressed to achieve success in His work of the salvation of mankind. So, the effect achieved by working within the confines of normal humanity far outpaces that within the spiritual body. Throughout the ages, God's chosen people have never experienced the work of God's spiritual body. It would certainly be unsuitable for the spiritual body to directly express truth, interact with people and shepherd the churches.

The work of judgment that the second coming of God performs in the last days uses the expression of the word to purify, save, and perfect man, its goal is also to expose and eliminate man, classifying man according to kind, and then rewarding the good while punishing the wicked. If God were to appear to man in the form of His spiritual body, all men, good or evil, would prostrate themselves before Him, then how would He separate the good from the evil? Also, if God were to appear in His spiritual body, man would descend into a panic, and chaos would erupt throughout the world. If that were the case, how would God go about normally conducting His work of judgment in the last days? How, also, would God be able to fulfill His plan of making complete a group of men that accord with God's will before the calamities? So, in the last days, God still must take on a flesh as the Son of man with normal humanity. Only in this way can He work and live within human world, and only in this way can He express the truth and judge, purify man in a practical manner so that man may be wrested from the influences of Satan, be saved by God, and become God's people. The incarnate Lord Jesus worked within normal humanity to achieve the

redemption of humanity. The Lord Jesus' resurrected spiritual body appeared to man just to prove that the Lord Jesus was the incarnation of God. This was done to strengthen man's faith. So, God's spiritual body only came to appear to man, not to do work. God's incarnate flesh has to have normal humanity to be able to do work amongst man and achieve the redemption and salvation of mankind. So, if God wants to thoroughly save mankind in His work of judgment in the last days, He must be incarnated and do His work in normal humanity to achieve the best effect. He certainly will not appear to man as the Lord Jesus' spiritual body to do the work of judgment in the last days. This is something that we, the faithful, all must become clear on.

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… Despite the fact that the Lord Jesus' spiritual body can appear to man and come face to face with them, the spiritual body still seems unfathomably mysterious and unapproachable to man, He stirs fear and apprehension in their hearts and causes them to keep a respectful distance. Because the Lord Jesus' spiritual body cannot interact normally with man and cannot perform work and speak normally amongst men, He therefore is incapable of saving mankind. However, God incarnate is different. He can interact with man in a practical and real way. He can water and supply man, just as the Lord Jesus, living in the company of men, was able to express the truth to supply man, anytime and anywhere. His disciples often sat with Him, listening to His teachings and having heart-to-heart discussions with Him. They directly received His watering and shepherding. Whatever problems or difficulties they faced, the Lord Jesus helped resolve them. They were endowed with an enormous share of life supply. They found God to be amiable and lovely. For this reason, they were able to truly love and obey God. Only once the incarnation of God comes into the realm of man

do we have the opportunity to interact with, experience and know God. Only then are we able to see God's wondrousness and wisdom and practical salvation of humankind with our own eyes. This is one aspect of the significance and practical value of the work of God incarnate. The spiritual body simply cannot achieve this effect.

This fellowship has made one fact very clear to us. Only by being incarnated as the Son of man and working within normal humanity can God practically judge, conquer and purify man. The Lord Jesus' spiritual body could not achieve nearly the same effect in His work. At first, when God becomes incarnate as the Son of man to do the work of judgment and purification amongst men, we humans will treat God like an ordinary human because we've yet to distinguish God's incarnation for who He really is. We will even form notions with regard to God's word and work, we'll treat Christ without respect and refuse to obey Him. We'll speak in falsities to fool Him, we'll judge and even oppose and condemn Him. The arrogance, rebelliousness, and resistance of us humans will be fully apparent before Christ. Just as Almighty God says: "**The corrupt disposition of man and his rebelliousness and resistance are exposed when he sees Christ, and the rebelliousness and resistance exposed at this time are more absolutely and completely exposed than at any other. It is because Christ is the Son of man—a Son of man who possesses normal humanity—that man neither honors nor respects Him. It is because God lives in the flesh that the rebelliousness of man is brought to light so thoroughly and in such vivid detail. So I say that the coming of Christ has unearthed all the rebelliousness of mankind and has thrown the nature of mankind into sharp relief. This is called 'luring a tiger down the mountain' and 'luring a wolf out of its cave'**" (The Word, Vol. 1. The Appearance and Work of God. Those Who Are Incompatible With Christ Are Surely

Opponents of God). God expresses the truth to judge, expose, prune and deal with mankind according to the factual reality of their rebellion and resistance. God's work is truly practical and really reveals men for who they are. When faced with such factual evidence, those who are able to accept the truth will be thoroughly convinced and will admit their own rebellion and resistance. They will also become aware of the holy, righteous and unoffendable disposition of God and will be able to accept God's judgment and chastisement submissively, so that they may be conquered and saved by God's practical work. Just as Almighty God says: "**The incarnate God is the enemy of all those who do not know Him. Through judging man's notions and opposition to Him, He discloses all the disobedience of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by the Spirit but is the work of the incarnate God. God in the flesh can be seen and touched by man, and God in the flesh can completely conquer man. In his relationship with God in the flesh, man progresses from opposition to obedience, from persecution to acceptance, from notions to knowledge, and from rejection to love—these are the effects of the work of the incarnate God. Man is only saved through the acceptance of His judgment, man only gradually comes to know Him through the words of His mouth, man is conquered by Him during his opposition to Him, and he receives the life supply from Him during the acceptance of His chastisement. All of this work is the work of God in the flesh, and not the work of God in His identity as the Spirit**" (The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God). So, man will only be thoroughly purified and saved if it is the incarnation of God that does the work of judgment in the last days.

—Essential Questions and Answers on the Gospel of the Kingdom

Question 4: God used Moses to do the work of the Age of Law, so why doesn't God use people to do His work of judgment in the last days? Does He really have to become flesh to do it Himself?

Answer:

Why it is that God must become flesh to do the work of judgment in the last days is a question with which many who thirst for truth and search for God's appearance are chiefly concerned. It is also a question that relates to whether we can be raptured into the kingdom of heaven. So, it is very important to understand this aspect of the truth. Why is it that God has to incarnate Himself to do His work of judgment in the last days instead of using man to do His work? This is determined by the nature of the work of judgment. Because the work of judgment is God's expression of the truth and expression of His righteous disposition to conquer, purify, and save mankind.

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God's work of judgment in the last days consists of expressing many aspects of the truth, expressing God's disposition, all that God has and is, revealing all the mysteries, judging man's God-resisting and God-betraying satanic nature, exposing and dissecting corrupt man's speech and behavior, and revealing God's holy and righteous substance and unoffendable disposition to all of mankind. When God's chosen undergo the judgment by God's words, it is as if they are face to face with God, being exposed and judged by Him. When God judges man, He must allow us to see the manifestation of His righteous disposition, as if seeing God's holy substance, as if seeing the great light cast down from the heavens, and to see God's word is like a sharp double-edged sword thrusting into our heart and spirit, causing us to endure unspeakable torment. Only in this way can

we come to recognize our own corrupt substance and the truth of our corruption, feel deep humiliation, hide our face in shame, and prostrate ourselves before God in true repentance, and then we will be able to accept the truth and live according to God's word, thoroughly rid ourselves of Satan's influence, and be saved and perfected by God. Such work as the judgment, purification, and salvation of man can only be done by God incarnate personally.

Having experienced the judgment by Almighty God's word, we have all felt how God's holiness and righteous disposition are unoffendable by men. Every letter of God's word is invested with majesty and wrath, each word strikes to the core of our hearts, thoroughly exposing our God-resisting and God-betraying satanic nature, as well as the elements of corrupt disposition buried so deep within our hearts that even we ourselves cannot see them, allowing us to recognize how our nature and substance is full of arrogance, self-righteousness, selfishness, and treachery, how we live according to these things, like living devils roaming the earth, possessing not even the slightest bit of humanity. God finds this abhorrent and detestable. We feel humiliated and wracked with regret. We see our own baseness and evil and know we don't deserve to live before God, so we prostrate on the ground, willing to receive God's salvation. In experiencing the judgment by Almighty God's word, we truly witness the appearance of God. We see that God's holiness is undefilable and His righteousness is unoffendable. We recognize the earnest intentions and true love with which God endeavors to save mankind and see the truth and substance of our corruption at the hands of Satan. Thus, in our hearts, we begin to feel reverence for God and happily accept the truth and obey God's orchestrations and arrangements. In this way, our corrupt disposition is gradually cleansed. The changes we have attained today are a result of

God's incarnation to do the work of judgment. So, only when God's incarnation expresses the truth, expresses God's righteous disposition and all that He has and is to carry out the work of judgment, only then do we see the appearance of the true light, the appearance of God, and begin to have true knowledge of God. Only in this way can we see that only God can purify and save us. Apart from Christ, no man can do the work of judgment in the last days.

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God's work of judgment in the last days must be done through expressing truth, God's righteous disposition, and God's almightiness and wisdom to conquer, purify, and perfect man. God appears Himself to do this work of judgment in the last days. This work marks the beginning of one age and the end of another. This work must be done by God's incarnation, no man can do this work in His stead. Why is it that many believe that God should use men to do all His work, instead of being incarnated to do the work Himself? This is unbelievable! Does mankind really welcome God's coming? Why is it that there are always so many people wishing that God will use men to do His work? This is because men do work in accordance with their conceptions, they do things just how people think they ought to be done. So, most people easily worship man, hold man up on a pedestal and follow man. However, God's way of working is never in keeping with man's conceptions and imagination, He doesn't do things as man thinks they ought to be done. So we have difficulty being compatible with God. God's substance is the truth, the way, and the life. God's disposition is holy, righteous and unoffendable. Corrupt man, however, has been thoroughly corrupted by Satan, and is full of satanic disposition; they have a hard time being compatible with God. So, we find it difficult to accept the work of God's incarnation and are unwilling to study and observe, instead

worshiping man and putting blind faith in his work, accepting and following it, as if it were God's work. What is the problem here? You could say, mankind doesn't have the slightest clue what it means to believe in God and experience His work, so, God's work in the last days must be done through the expression of the truth by the incarnation to resolve all of corrupt mankind's problems. As for some people's question as to why God doesn't use man to do His work of judgment in the last days, does this still require an answer? Man's substance is man, man does not possess divine substance, so man is incapable of expressing the truth, expressing God's disposition, all that God has and is, and cannot do the work of salvation of mankind. Not to mention, we humans have all been corrupted by Satan and have a sinful nature, so what qualification do we have to judge other men? Since filthy and corrupt man is incapable of purifying and saving himself, how does he expect to purify and save others? Corrupt man would only meet with disgrace because others were unwilling to accept their judgment. Only God is righteous and holy, and only God is the truth, the way, and the life. So, God's work of judgment in the last days must be performed by His incarnation. No man is capable of such work, this is fact.

Now why did God use man to do His work in the Age of Law? This is because the work of the Age of Law and that of the judgment of the last days are of a different nature. In the Age of Law, men were the newborn human race, they had been only minimally corrupted by Satan. Jehovah God's work consisted mainly in promulgating laws and commandments to provide a guideline for early man as to how to live on earth. This stage of work was not aimed at changing man's disposition, it did not require expressing more truth. God merely needed to use man to convey the laws He had established to the Israelites, so that the Israelites would know how to abide by the laws, worship Jehovah God, and live a normal life on earth.

Having done so, that stage of the work was thus completed. So, God could use Moses to complete the work of the Age of Law, He didn't need to be incarnated to carry out the work personally. By contrast, God's work of judgment in the last days is aimed at saving mankind, who have been profoundly corrupted by Satan. Releasing a few passages of God's word and promulgating a few laws just won't suffice in this case. A large amount of truth must be expressed. God's inherent disposition, all that God has and is must be expressed completely, the truth, the way, and the life must be opened up for mankind, just as if God were to reveal Himself face-to-face with mankind, allowing them to understand the truth and know God, and in so doing, He thoroughly purifies, saves and perfects mankind. God must do this Himself personally through incarnation, no man can do this work in His stead. God can use prophets to release a few passages of His word, but God does not allow the prophets to express God's inherent disposition, all that God has and is, or express the entirety of the truth, because corrupt mankind is not worthy of doing so. If God used man to express the entirety of His disposition and truth, he would be likely to humiliate God, because man has a corrupt disposition, he is liable to betray his own conceptions and illusions, there must be impurities in his work, which could easily humiliate God and influence the overall effectiveness of God's work. Also, we are apt to take all that man has and is for all that God has and is, taking man's impurities in his work for truth. This leads to a misunderstanding and humiliation of God. Also, if God were to use man to express the entirety of His disposition and truth, because of man's impurities, we would be unwilling to accept and may even resist. Satan would then find fault and make accusations, fanning the flame of our discontent with God, fomenting revolts, and instigating us to establish our own independent kingdom. This is the end result of man doing God's work. Especially, in the case of God's

salvation of profoundly corrupted man in the last days, men do not easily accept and obey the work of God's incarnation. So if God used humans to do this work, men would be much less likely to accept and obey. Are these not the plain facts? Look at the elders and pastors of the religious world, is their resistance and condemnation of the work of God's incarnation any different from the way the Jewish chief priests and Pharisees resisted the Lord Jesus before? God's salvation of corrupt mankind is no easy task. We must understand how God thinks!

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God's work of judgment in the last days through incarnation is truly meaningful. God has been incarnated on earth in the last days, living amongst men and proclaiming His word to humankind, expressing His own disposition and all that He has and is to the masses. Who God loves and who God detests, toward whom God's fury is directed, whom He punishes, His emotional state, His demands of men, His intention for men, man's ideal outlook on life, values, etc., He informs us of all these things, allowing us to have clear goals in life so that we needn't cast about aimlessly in vague religious pursuit. Just as God's word says, "**The incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and He also concludes the age of mankind's belief in the vague God.**" All those who have gone through Almighty God's word and work in the last days have a common experience: Even though we have undergone God's judgment and chastisement, have endured all manner of trials and refinements, and have been profoundly tormented by the brutal, savage pursuit and persecution of the great red dragon, we have seen God's righteous disposition come upon us, we have seen God's majesty and wrath and His almightiness and wisdom, we have seen the manifestation of all that God has and is, just as if we were seeing God

Himself. Though we haven't seen God's spiritual body, God's inherent disposition, His almightiness and wisdom, and all that He has and is, have been revealed to us in full, as if God had come before us, face-to-face, allowing us to truly know God and have a heart that fears God so that we may obey whatever plans God has for us until death. We all feel that in God's word and work we see and know God in a practical and real way, and have thoroughly cast off all conceptions and illusions and become ones truly knowing God. Before, we thought of God's disposition as loving and compassionate, believing God would continually pardon and forgive the sins of man. But after having gone through the judgment of Almighty God's word, we have come to truly understand that God's disposition is not only compassionate and loving, it is also righteous, majestic, and wrathful. Anyone who offends His disposition will be punished. Thus, we can revere God, accept the truth and live by God's word. Through experiencing Almighty God's work of judgment in the last days, we have all really and practically come to understand that God's disposition is holy, righteous, and unoffendable, have experienced God's compassion and love, truly come to appreciate God's almightiness and wisdom, recognized how God humbly hides Himself, and come to know His earnest intentions and many lovable qualities: His emotional state, His faithfulness, His beauty and goodness, His authority, sovereignty, His scrutiny of everything, etc. All that God has and is has appeared before us, as if seeing God Himself, allowing us to know God face-to-face. We no longer believe in and follow God based upon our conceptions and illusions, but feel true reverence and adoration for God, and truly obey and rely upon God. We have really recognized that if God hadn't been personally incarnated in the flesh to express the truth and do the work of judgment, we never would know God, and would be incapable of ridding ourselves of sin and attaining purification. So no

matter how you look at it, God's work of judgment in the last days must be done by God incarnate Himself, no one can stand in His stead. Given man's conceptions and illusions, if God were to use man to do the work of judgment in the last days, He wouldn't be able to achieve the desired effect.

—Essential Questions and Answers on the Gospel of the Kingdom

Question 5: Why is it said that corrupt mankind must be saved by God incarnate? This is something that most people don't understand—please share fellowship on this.

Answer:

The reason corrupt mankind must be saved by God's incarnation is that man's flesh has been thoroughly deceived and corrupted by Satan. All of mankind lives under Satan's domain, they can't distinguish between good and evil, beauty and ugliness. They can't tell the difference between the positive and negative. They live according to Satan's philosophy, law and nature, they are arrogant, self-righteous, reckless, and lawless. They are all embodiments of Satan and have become degenerates conspiring with Satan to resist God, yet they don't realize that. God is the Creator, only God thoroughly knows humanity's true nature, to what degree they've been corrupted. And only God can expose and dissect man's satanic nature and corrupt disposition, can tell man how to live and act as men, and can thoroughly conquer, purify, and save mankind. Other than God, no created man can see through to the essence of man's corruption and certainly cannot give man the truth of how to act as men. So, if God wishes to wrest the deeply corrupt mankind from the clutches of Satan and save them, then only if God's incarnation personally expresses the truth and God's disposition and tells man of all the truths which he must possess in order to be saved, allowing man to understand the truth, know God, and see through Satan's evil plots and various fallacies, only then may man forsake and reject Satan and return before God. Also, the work of God's incarnation exposes all kinds of men. Because men are all arrogant and refuse to give in, when God is incarnated to express the truth, men invariably respond with their conceptions, resistance and even war. As such, the truth of corrupt mankind's resistance to and betrayal of God is fully exposed and

God conducts His judgment of man based upon the corruption they reveal and their nature and essence. Only in this way, can God's conquest, salvation, and perfection of mankind be carried out smoothly. Through the judgment by God's words, man is gradually conquered and purified. When man is thoroughly conquered, he begins to obey the incarnate God, he begins to accept and obey God's judgment and chastisement and experience God's work, and he resolves to pursue the truth and never again live by Satan's philosophy and law. When man lives entirely according to God's word, then God has thoroughly defeated Satan and corrupt man serves as the spoils of His victory against Satan. In essence, God wrests the corrupt mankind from the grips of Satan. Only the work of God's incarnation can have such an effect. This is the absolute necessity of God's incarnation saving mankind, and only God's incarnation can thoroughly conquer and save mankind. The people that God uses are incapable of doing the work of redeeming and saving mankind.

Corrupt man truly needs God to become flesh to judge and purify him personally if he wants to be saved. In the course of the incarnate God's interaction with man, He allows man to understand and know God face-to-face. Because the real pursuers of the truth accept the judgment and purification of Christ of the last days, they naturally are able to obey God and feel love in their heart for God and are thoroughly rescued from the domain of Satan. Is this not the best way for God to save and perfect mankind? Because God is incarnated in the flesh, we have had the opportunity to come face to face with God and experience His real work, and have had the opportunity to receive the supply of God's accurate word and be shepherded and watered by Him directly so that we begin to rely upon God, obey God, and truly love Him. If God didn't become flesh to do

the work of mankind's salvation, this practical effect could not be achieved. …

When God becomes flesh to save corrupt mankind, He can use the language of men to clearly tell mankind of God's demands, His will, His disposition and all that He has and is. In this way, man can understand God's will without having to cast about and search, they may know God's demands and the way in which they ought to practice. They can also, as such, have a practical understanding and knowledge of God. Just as in the Age of Grace, Peter asked the Lord Jesus, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" (Mat 18:21). The Lord Jesus told Peter directly: "**I say not to you, Until seven times: but, Until seventy times seven**" (Mat 18:22). From this we can see that the incarnate Lord Jesus nurtured and supported men whenever and wherever He went, giving man the most practical and clear supply. In the last days, Almighty God has been incarnated amongst men, expressing the truth to address man's actual situation, expressing God's disposition and all that God has and is to support and supply mankind, pointing out all of the inaccuracies and fallacies within man's belief in God, informing man of God's will and His demands, and giving men the most practical and accurate life supply and sustenance. For instance, when we live in rebellion and resistance of God without knowing it, God's word directly exposes and judges us, allowing us to see, in God's word, how our very satanic nature is against God. When we follow God for our own personal gain and are self-righteous in so doing, God exposes us based upon what we lack and tells us what beliefs we must hold as followers of God. When we misunderstand God in our experience of His judgment, God's word reminds us of the earnest intentions with which God judges and saves mankind, resolving our misunderstandings of God, etc. All of God's chosen have deeply

experienced how the incarnate God is constantly helping and supplying us so that we needn't cast about and search. All we need to do is read more of Almighty God's word to gain God's most practical sustenance and nurturing. Through the word God expresses, we gain some true understanding of God's will, His disposition and all that He has and is and through this understanding, we come to know how to pursue in such a way as to live out a true life and learn how to see through Satan's dastardly plots, clearly seeing how we ourselves have been corrupted to the core by Satan, and in so doing, slowly casting off our sin and Satan's dark influence. As a result, our life disposition changes and we set foot on the right way, living out the reality of truth. God's incarnation has made all of this possible.

God has been incarnated to do work and express His word, allowing man to attain the most practical life supply and sustenance. Despite the fact that man has many conceptions regarding God incarnate's work of judgment, God has brought man the way of life and the everlasting salvation, and man has come to depend upon Him. … Despite the fact that God has taken the form of an ordinary Son of man in His incarnation in the last days to save and perfect mankind, despite His not performing signs and wonders, and not possessing superhuman qualities or a large stature and His being the target of man's conceptions, their denial, resistance, and rejection, the truth that Christ expresses and the work of judgment which He carries out have given man a supply of God's word, and allowed them to attain the truth and see the appearance of God. Though we have not seen God's real person, we have seen His inherent disposition, and His holy substance, which is just the same as if we had seen His real person. We have seen God living amongst us really and actually. We really feel that we have been raptured before the throne, experiencing God's work face to face with God,

and enjoying the supply of living water of life which flows from the throne. By undergoing God's work of judgment in the last days, we gradually come to understand God's earnestness in saving mankind. We see how great God's suffering is, what a great price He pays in order to save mankind. All that God does for us is love; it is all salvation. We all hate how rebellious and unreasonable we were in the past and we now possess genuine love and obedience for God. Now that we've gotten to this point, we all truly recognize that we've experienced our current transformation entirely because of the salvation of God incarnate. Christ of the last days truly is corrupt humanity's greatest salvation and the only path for man to know God and gain His approval.

—Essential Questions and Answers on the Gospel of the Kingdom

Question 6: In the Age of Grace, God became flesh to serve as a sin offering for mankind, redeeming them from sin. In the last days God has again become flesh to express the truth and to do His work of judgment in order to thoroughly purify and save man. So why does God need to incarnate twice to do the work of saving mankind? And what is the true significance of God incarnating twice?

Answer:

About why God must be incarnated twice to do the work of saving mankind, we should first be clear: With regard to the salvation of mankind, God's two incarnations have a deep and profound meaning. Because the work of salvation, no matter if we're talking about the redemption or the judgment and purification and salvation of the last days, cannot be performed by man. It requires God to be incarnated and perform the work Himself. In the Age of Grace, God was incarnated as the Lord Jesus, that is, God's Spirit clothed Himself in a holy and sinless flesh, and was nailed to the cross to serve as a sin offering, redeeming man from his sinfulness. We all understand this. But as for the return of the Lord Jesus in the last days, why is He incarnated in the flesh as the Son of man to appear and work? Many have a hard time understanding this. If Almighty God had not explained this aspect of the truth and unveiled this mystery, no one would have understood this truth.

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In the Age of Grace God was incarnated the first time merely to do the work of redemption, using the crucifixion as a sin offering to redeem us humans from our sinfulness, to relieve us from the curses and condemnation of the law. We had only to confess our sins and repent and our sins would be forgiven. We could then enjoy the bountiful grace and

truth which God bestowed upon us. This is the work of redemption which the Lord Jesus did, and is the true meaning of being saved by faith in the Lord. Though the Lord Jesus pardoned us of our sins, we have yet to wrest ourselves from the fetters of sinfulness, for we are still possessed of our sinful nature and satanic disposition. Though we have admitted our sins to the Lord and have gained His pardon, we have no knowledge of our sinful nature, and have even less knowledge of our corrupt disposition, a condition much more serious than sinfulness. We are only capable of recognizing that sin within ourselves which consists of lawlessness, and that which results in the accusation of our conscience. But we fail to recognize the deeper sins, the sin of resistance to God. For instance, we have no knowledge of the root of our resistance to God, or how our satanic disposition is made manifest, how the satanic nature came to be, what Satan's poisons exist within our nature, where man's satanic philosophy and satanic logic and rules arise from. So why is it that we have no knowledge of these satanic things? Given that man has been pardoned of his sins by the Lord Jesus, why can't he wrest himself from the fetters of sinfulness, and why does he even continue to commit the same sins? Is he truly purified once he has been pardoned of his sins? This is a truly practical issue that no one in the Age of Grace seems to understand. Though in our belief in the Lord, we are pardoned of our sins, we still unknowingly commit sins, resisting and betraying God. We believers all have first-hand knowledge of this. For instance, even after putting faith in the Lord, we continue to lie, to be vain, to despise the truth and uphold evil. We are still arrogant, treacherous, selfish and greedy; we are helplessly caught up in the corrupt satanic disposition. We work tirelessly for the Lord, but we do so in the hopes of being rewarded and entering into the kingdom of heaven. When we enjoy the Lord's grace we are happy and resolute in our faith in the Lord; but as

soon as we are faced with disaster, or there is some tragedy in the family, we misunderstand, blame and even deny and betray the Lord. As soon as God's work is not in line with our conceptions and illusions, we act like hypocritical Pharisees, resisting and condemning God. We have first-hand experience of this. What does all this prove? This goes to show that though we accepted the Lord Jesus' salvation and were forgiven our sins, this does not mean that we have thoroughly rid ourselves of sin and are now purified, even less does it mean that we have become of God and have been gained by God. So, when the Lord Jesus comes again to do the work of judgment in the last days, many from the religious world come to judge, condemn and blaspheme God, publicly announcing Him as their adversary and nailing Him once again to the cross. Could those that publicly condemn and resist God be raptured into the kingdom of heaven just on the basis of their sins being pardoned? Could God allow these evil forces that resist God within the kingdom of heaven? Would God rapture these antichrists, these haters of truth, into the kingdom of heaven? As we can see, though we are pardoned of our sins through our faith in the Lord, we have not fully rid ourselves of sinfulness, rid ourselves of the satanic influences, and have even less so been gained by God and become of God. So, if we wish to rid ourselves of sin and achieve purification, to be fully gained by God, we must be thoroughly purified and saved by the work of God's second incarnation.

We have far too simple a view of God's work of salvation, as if as soon as our sins were pardoned there were no other issues, and all that was left was just to wait to be raptured by the Lord into the kingdom of heaven. How naive and childish we corrupt humans are! How ridiculous man's conceptions and illusions! Was sin the only problem to afflict man after being corrupted by Satan? What is the root of man's sin? What is sin? Why does God detest it? To this day, no one has a proper understanding. Man has

been corrupted thoroughly by Satan, to what degree is their corruption? No one is clear. The reality of man's thorough corruption was made evident during the crucifixion of the Lord Jesus. The fact that humans could crucify the merciful Lord Jesus, who had expressed so much truth, truly showed that man had become the descendant of Satan, the ilk of Satan, and had entirely lost their humanity, they did not even possess the slightest modicum of rationality or conscience. Who among man still possesses normal humanity? Doesn't man's resistance and animosity toward God indicate that man has come to the point where it's either them or Him, where they become irreconcilable with God? Can this problem really be solved by having their sins be pardoned? Who can guarantee that by having our sins pardoned, we won't resist God or take Him as our enemy? No one can guarantee it! Our sins may be pardoned, but can God pardon our nature, a nature which is resistant to God? Can God pardon our satanic disposition that fills us? How does God resolve these things belonging to Satan? Without a doubt, God uses judgment and chastisement. And for those who never repent, God will destroy them with disasters. It's fair to say, without God's righteous judgment and chastisement, corrupt man would not be conquered, much less would they sink to the ground in deep regret. This is the main reason why God must be incarnated to do the work of judgment. There are many who question and have conceptions regarding God being incarnated to do the work of judgment in the last days. Why is this so? This is because we fail to see the reality of man's absolute corruption. So, as a result, we don't have the slightest understanding of the meaning of God's work of judgment in the last days. We fail to seek and investigate the true way. In this way, how could we possibly accept and obey God's work?

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Incarnation refers to God's Spirit becoming clothed in flesh and turning into an ordinary and normal person to do the work of God Himself. The incarnate God must have normal humanity, must work and speak within normal humanity. Even when He performs miracles, they must be performed within normal humanity. In outward appearance, God incarnate appears normal. He seems to do His work like a normal, average human. If He didn't have normal humanity and work in His normal humanity, He would not be the incarnation of God. The incarnation means that God's Spirit is realized in the flesh. Within normal humanity, He expresses the truth and does the work of God Himself, redeeming and saving mankind. This is the significance of the incarnation. Now what is the significance of God's two incarnations? What is meant primarily is that God's two incarnations have completed the significance of incarnation, accomplished the work of the Word appearing in the flesh and completed God's management plan to save mankind. This is the significance of God's two incarnations. We should all be clear the purpose of God's first incarnation was to do the work of redemption and to pave the way for the work of judgment in the last days. So, God's first incarnation did not complete the significance of the incarnation. The purpose of God's second incarnation is to do the work of judgment in the last days and thoroughly save mankind from the domain of Satan, to relieve mankind of their satanic disposition, free them from the influence of Satan so that they may return to God and be gained by Him. Almighty God, Christ of the last days, has expressed the entirety of the truth to purify and save mankind, completed all the work of God in the flesh, and expressed all the words that God must express in His incarnate flesh. Only in so doing has He completed the work of the Word appearing in the flesh. … God's two incarnations complete all the work of God in the flesh, that is, God's work of complete salvation of man. So, in

the future, God will not be incarnated again. There will be no third or fourth time. Because God's work in the flesh has already been fully accomplished. This is what is meant by the statement that God has been incarnated twice to complete the significance of the incarnation.

God has been incarnated twice to complete the significance of the incarnation. For those who have yet to experience God's work of judgment in the last days, this is difficult to understand. Those who only experienced the work of redemption in the Age of Grace know that the Lord Jesus is the incarnate God. But few understand that the Lord Jesus' work was limited to redemption alone and He did not accomplish the work of the Word appearing in the flesh. Which is to say, the Lord Jesus did not express the entirety of the truth of the incarnate God's complete salvation of mankind. So the Lord Jesus said, "**I have yet many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatever He shall hear, that shall He speak: and He will show you things to come**" (Jhn 16:12–13). Now the Lord Jesus has returned to the flesh as the Son of man. He is Almighty God, Christ of the last days. He is here doing the work of judgment beginning with God's house, here expressing the entirety of truth which will purify and save mankind, the truth contained in The Word Appears in the Flesh. God's incarnation speaks for the first time in God's identity to the entire universe, proclaiming His word. He proclaims the details of God's management plan to save mankind, He expresses God's will, His demands toward all of mankind and man's destination.

Let's see how Almighty God explains this: "**It is fair to say that this is the first time since the creation of the world that God has addressed all mankind. Never before has God spoken to created mankind in such**

detail and so systematically. Of course, this is also the first time He has spoken so much, and for so long, to all mankind. It is totally unprecedented. What's more, these utterances form the first text expressed by God among mankind in which He exposes people, guides them, judges them, and speaks heart-to-heart to them and so, too, are they the first utterances in which God lets people know His footsteps, the place in which He lies, God's disposition, what God has and is, God's thoughts, and His concern for mankind. It can be said that these are the first utterances that God has spoken to mankind from the third heaven since the creation, and the first time that God has used His inherent identity to appear and express the voice of His heart to mankind amid words" (The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Introduction).

"**This is because I bring the end of mankind to the world, and from this point on, I lay bare My entire disposition before mankind, so that all who know Me and all those who do not may feast their eyes and see that I have indeed come to the human world, have come onto the earth where all things multiply. This is My plan, and My sole 'confession' since My creation of mankind. May you give your undivided attention to My every move, for My rod once again presses close to mankind, to all those who oppose Me**" (The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination).

With regard to God's two incarnations to complete the significance of the incarnation, there are those that just don't get it, because they lack experience. When they hear of it, they just don't understand. Now let's go into the details of the work performed during God's two incarnations. During God's first incarnation, He performed the work of redemption,

manifesting many miracles: He fed five thousand with just five loaves of bread and two fish. He calmed the wind and the waves with just a word. He resurrected Lazarus. Also, the Lord Jesus fasted and was tempted in the wilderness for forty days. He walked on the sea. And so on. Because the Lord Jesus' flesh performed miracles, and He was transfigured atop the mountain, in the eyes of us humans, though the Lord Jesus was incarnated in the flesh, He still possessed supernatural elements. He was different than the average man, miracles followed wherever He appeared. Also, the Lord Jesus did only one stage of the work, the work of redemption. He only expressed the truth of the work of redemption, mainly manifesting God's disposition of compassion and love. He did not express all the truths of the work of judgment and salvation, and He did not express to man God's righteous, holy and unoffendable disposition. So it cannot be said that the first incarnation completed the meaning of the incarnation. Just as Almighty God says, "**The stage of work which Jesus performed only fulfilled the essence of 'the Word was with God': The truth of God was with God, and the Spirit of God was with the flesh and was inseparable from that flesh. That is, the flesh of God incarnate was with the Spirit of God, which is greater proof that Jesus incarnate was the first incarnation of God**" (The Word, Vol. 1. The Appearance and Work of God. Practice (4)). God's incarnation in the last days is different from the first incarnation. In the second incarnation, God has not performed miracles, He is not at all supernatural. In outward appearance He looks like a normal and ordinary human, doing His work and speaking His word practically and realistically among men. He has expressed the truth to judge, purify, and perfect man. Almighty God has revealed all of the mysteries of God's management plan, and manifested God's inherent righteous and holy disposition, all that God is and has, God's will, and His demands of man. Also, He has judged and exposed

man’s satanic nature and corrupt dispositions which resist God, and in so doing, conquered, perfected, exposed, and eliminated man, each unto his own kind. All of the truth with which God endows man in the last days is expressed within the normal humanity of His flesh, there is nothing supernatural about it. All that we see is a normal and ordinary man speaking His word and doing His work, but the word which Christ speaks is all the truth. It has authority and power, it can purify and save man. From the word of Christ, which judges and exposes the truth and substance of man’s corruption, we see how God penetrates to the very core of man in His observation of him, how God has a thorough understanding of man. We also come to know God’s righteous, holy, and unoffendable disposition. From Christ’s admonishment and exhortation, we perceive God’s compassion and concern for man. From the many ways in which Christ speaks and works, we come to appreciate God’s almightiness and wisdom, the earnest intentions with which God works to save mankind, and God’s true love and salvation of man. From the way in which Christ treats all people, matters, and things, we come to understand how God’s pleasure, anger, sorrow, and happiness are all the realities of positive things, and how they are all the expression of God’s disposition and natural manifestations of the substance of God’s life. From Christ’s word and work, we see how God is supreme and great and how He humbly hides Himself, we gain a true understanding and knowledge of God’s inherent disposition and true face, causing us to develop a thirst for the truth and reverence for God in our hearts, to truly love and obey God. This is the effect of the word and work of God’s second incarnation on us. The word and work of God’s second incarnation not only allow us to see God become flesh but also allow us to see the fact of God’s word appearing in the flesh. God’s word accomplishes all things. This normal, average flesh is the embodiment of the Spirit of truth. The incarnate

God is the truth, the way, and the life! He is the appearance of the only one true God! Only with the appearance and work of Almighty God has the significance of the incarnation been completed.

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Now everyone of us has a bit more understanding of how God's two incarnations complete the significance of the incarnation. We are now aware of the fact that the work of God's salvation of mankind is accomplished through the work of the incarnation. The stage of work which the Lord Jesus carried out was the work of redemption. The truth He expressed was very limited, so, having experienced the Lord Jesus' work, our knowledge of God was still limited. Almighty God has come to do the work of judgment in the last days, and expressed the entirety of the truth of God's righteous judgment of man's corruption. This allows us to see God's inherent disposition and know His righteous and holy substance. So, God incarnate of the last days has thoroughly completed God's work in the flesh. He has expressed the entirety of the truth which God is meant to express in the flesh, thereby fulfilling the fact of the Word appearing in the flesh. This is how God's two incarnations complete the meaning of the incarnation. God's two incarnations are indispensable, and supplement and complement each other. So one cannot say that God can only be incarnated once, or that He will be incarnated three or four times. Because God's two incarnations have already completed the work of God's salvation of mankind, and expressed the entirety of the mankind-saving truth that God's incarnations are meant to express. Thus, God's two incarnations have completed the meaning of the incarnation.

—Essential Questions and Answers on the Gospel of the Kingdom

Question 7: God's two incarnate fleshes bore witness that Christ is the truth, the way, and the life. How should we understand Christ being the truth, the way, and the life?

Answer:

If believers can truly recognize that Christ is the truth, the way, and the life, this is truly precious, and shows that such believers have a true knowledge of Christ's substance. Only such a person can be said to really know God. Christ is the practical God incarnate. Only those that know Christ and can obey Him really know God because the truth, the way, and the life all arise from God, all come from the expressions of the incarnate Christ. Other than Christ, no one can be said to be the truth, the way, and the life, very few people understand this. God uses man's ability to know God's incarnation as the standard by which He tests man. Only those that meet this standard in their belief may attain God's commendation. All those that accept and obey God's incarnation are the overcomers who are raptured before God to be first perfected. Those that cannot accept and obey Christ will be sent to endure the suffering of the calamities because they do not recognize God's incarnation and are considered foolish virgins. Just as when the Lord Jesus came, He brought all those lovers of truth and those that accepted His word and truly followed Him atop the mountain, guiding and teaching them personally, while paying not the slightest bit of attention to those of the religious world and those that only believed in God for their own personal benefit because they believed only in the vague God of the high heavens and didn't accept God's incarnation. They were blind in their inability to recognize God. So only those that accept and obey the incarnate Christ will receive God's commendation and be perfected by Him. Why is it that only Christ is the truth, the way, and the life? Let's read a passage of Almighty God's word. Almighty God says, "**The way of life is not**

something that anyone can possess, nor is it something anyone can attain easily. This is because life can only come from God, which is to say, only God Himself possesses the essence of life, and only God Himself has the way of life. And so only God is the source of life, and the ever-flowing wellspring of living water of life. Ever since He created the world, God has done much work involving the vitality of life, has done much work that brings life to man, and has paid a great price so that man might gain life. This is because God Himself is eternal life, and God Himself is the way by which man is resurrected" (The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life). "**Only God possesses the way of life. Since God is immutable life, He is thus eternal life; since only God is the way of life, God Himself is thus the way of eternal life**"(The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life). From Almighty God's word we see that the truth, the way, and the life all come from God. Only God Himself possesses the way of life. The Bible says, "**In the beginning was the Word, and the Word was with God, and the Word was God**" (Jhn 1:1). The Word is God. The Word is God's word. The Word is the truth, the way, and the life. The Word becoming flesh refers to God's Spirit materialized in the flesh, that is, the truth, the way, and the life have all come in the flesh. Just as Almighty God says, "**The Word has become flesh and the Spirit of truth has been realized in the flesh—that all the truth, the way, and the life has come in the flesh, God's Spirit has really arrived on earth and the Spirit has come in the flesh**" (The Word, Vol. 1. The Appearance and Work of God. Practice (4)). God's two incarnations are both testimony to the fact that He is the truth, the way, and the life. This gives man a profound revelation, it shows us that only Christ is the truth, the way, and the life. Christ's words and work, all that He has and is are the truth, the

way, and the life. This is Christ's substance. When Christ expresses God's word, He does so as God Himself doing God's work, concluding the previous age and initiating a new one, doing the work of an entire age for all of mankind. The word of God that Christ expresses is the entirety of His word in one stage of the work. It is truly the expression of God's disposition, all that God has and is, the mystery of God's management plan, and God's demands and intention for mankind. All of His word is the truth. Not only can it constitute man's life, it can also supply man with life. Just as when the Lord Jesus came, He expressed all the truth that man required in the Age of Grace, allowing man to confess his sins, repent and return before God, qualifying him to pray to God and come before God to enjoy His grace, and see His compassion and love. This was the effect achieved by the work of redemption. The Lord Jesus' work allowed man's sins to be forgiven, redeeming men from sin. The Lord Jesus carried out a stage of work of redeeming mankind, initiating the Age of Grace and concluding the Age of Law. The incarnate Almighty God of the last days has come, expressed all the truths that purify and save mankind, and carried out the work of judgment beginning from the house of God, allowing man to see God's righteous disposition and almightiness and wisdom, purifying and changing man's life disposition, so that man may fear God and shun evil, and thoroughly wrest themselves from the influence of Satan, to return before God and be gained by God. Almighty God's work initiates the Age of Kingdom and concludes the Age of Grace. This shows us that all that Christ says, does, expresses and manifests is all the truth. Only Christ can point man toward the right way, and provide man with life supply and salvation, no man possesses or can express such things. Christ is the wellspring of man's life, He is the appearance of God. He is the truth, the way, and the life, and is man's only redemption and salvation. Apart from

Christ, no man possesses the truth, the way, and the life, this fact is plain to see!

—Essential Questions and Answers on the Gospel of the Kingdom

Question 8: You bear witness that God incarnating Himself in the last days has begun the Age of Kingdom, ending the old age of Satan's rule. What we'd like to ask is, how has Almighty God's work of judgment in the last days ended the age of mankind's belief in a vague God and the dark age of Satan's rule? Please share detailed fellowship.

Answer:

In Almighty God's work of judgment in the last days, He has expressed all the truths of purifying and saving mankind. He has also opened up to mankind all the mysteries of God's management plan, His will, His arrangements for mankind's final destination, and so on. This has entirely closed the gap between God and man, allowing mankind to be as if they were face-to-face with God. Such work of Almighty God has truly ended the age of people believing in a vague God, and it has also ended the age of darkness and evil of Satan's ruling over and corrupting humanity. Almighty God's work truly is the work of ending an age and beginning a new age. Let's read a few passages from His words. "**It is only today, when I personally come among man and speak My words, that man has a little knowledge of Me, removing the place occupied by 'Me' in their thoughts, and instead creating a place for the practical God in their consciousness. Man has notions and is full of curiosity; who would not want to see God? Who would not wish to encounter God? Yet the only thing that occupies a definite place in man's heart is the God that man feels is vague and abstract. Who would realize this if I did not tell them plainly? Who would truly believe, with certainty and not even a hint of doubt, that I indeed exist? There is a vast difference between the 'Me' in man's heart and the 'Me' of reality, and no one is capable of drawing comparisons between them. If I did not become flesh, man would never know Me, and even if he came to know Me, would not such knowledge**

still be a notion?" (The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 11). "**Because man has been tempted and corrupted by Satan, because he has been taken over by notions and thinking, I have become flesh in order to personally conquer all of mankind, to expose all the notions of man, and to tear apart the thinking of man. As a result, man no longer parades about in front of Me, and no longer serves Me using his own notions, and thus the 'Me' in man's notions is completely dispelled**" (The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 11).

"**In building the kingdom, I act directly through My divinity, and allow all people to know what I have and am on the foundation of their knowledge of My words, ultimately allowing them to attain knowledge of Me as flesh incarnate. Thus ends all humankind's pursuit of the vague God, and thus do they cease holding a place in their hearts for the God in heaven; that is, I let humanity know the deeds I do while I am flesh incarnate, and so shall conclude My time on earth**" (The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 8).

"**For all of those who live in the flesh, changing their disposition requires goals to pursue, and knowing God requires witnessing the real deeds and the real face of God. Both can only be achieved by God's incarnate flesh, and both can only be accomplished by the normal and real flesh. This is why the incarnation is necessary, and why it is needed by all corrupt mankind. Since people are required to know God, the images of the vague and supernatural Gods must be dispelled from their hearts, and since they are required to cast off their corrupt disposition, they must first know their corrupt disposition. If only man does the work to dispel the images of the vague Gods from people's**

hearts, then he will fail to achieve the proper effect. The images of the vague Gods in people's hearts cannot be exposed, cast off, or completely expelled by words alone. In doing so, ultimately it would still not be possible to dispel these deep-rooted things from people. Only by replacing these vague and supernatural things with the practical God and the true image of God, and making people gradually know them, can the due effect be achieved. Man recognizes that the God whom he sought in times past is vague and supernatural. That which can achieve this effect is not the direct leadership of the Spirit, much less the teachings of a certain individual, but the incarnate God. The notions of man are laid bare when the incarnate God officially does His work, because the normality and reality of the incarnate God is the antithesis of the vague and supernatural God in man's imagination. The original notions of man can only be revealed when contrasted against the incarnate God. Without the comparison to the incarnate God, the notions of man could not be revealed; in other words, without reality as a foil, the vague things could not be revealed. No one is capable of using words to do this work, and no one is capable of articulating this work using words. Only God Himself can do His own work, and no one else can do this work on His behalf. No matter how rich the language of man is, he is incapable of articulating the reality and normality of God. Man can only know God more practically, and can only see Him more clearly, if God personally works among man and completely shows forth His image and His being. This effect cannot be achieved by any human being of flesh. Of course, God's Spirit is also incapable of achieving this effect" (The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God).

"**When all people have a greater knowledge of Me after accepting My utterances is the time when My people live Me out, it is the time when My work in the flesh is completed, and the time when My divinity is entirely lived out in the flesh. At this moment, all people shall know Me in the flesh, and will truly be able to say that God appears in the flesh, and this will be the fruit. … Ultimately, the people of God shall be able to give God praise that is true, not forced, and which comes from their hearts. This is what is at the heart of God's 6,000-year management plan. That is, it is the crystallization of this 6,000-year management plan: letting all people know the significance of God's incarnation—letting them practically know God become flesh, which is to say, the deeds of God in the flesh—so that they deny the vague God, and know the God who is of today and also yesterday, and, more than that, of tomorrow, who has really and actually existed from everlasting to everlasting. Only then shall God enter rest!**" (The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapter 3).

Before God had become flesh—that is, two thousand years ago—all of humanity (with the exception of the Israelites) was completely in the dark regarding God's existence, and that He created and rules over all things. There were many people who believed that it was nature that created human beings. The majority of people worshiped various evil spirits and idols, they burned incense and kowtowed, and there were temples honoring false gods everywhere. People took all sorts of evil spirits and Satan as the true God, to the point that all of humanity worshiped and served Satan. Mankind was entirely under the control of Satan and they lived entirely under its domain. They fell into darkness and sin—this is a widely recognized fact. After God carried out His work of the Age of Law in Israel, the Israelites began to

worship and serve the true God. But God only worked through humans, and He was not incarnated to do the work. So, the outcomes of God's work in the Age of Law were only achieved among the Israelites, but the entire Gentile world was still worshiping and serving Satan and continuing to live in darkness and sin—they could not extricate themselves. It was under this background that God was incarnated into the world as the Lord Jesus for the first time to do the work of redeeming mankind. He preached the way of repentance, "**Repent: for the kingdom of heaven is at hand.**" He expressed some truths so that mankind could see the appearance of the Savior, and only then did mankind start to acknowledge that it was God who created the heavens and the earth, and all things, and that He is their Ruler. It was only then that many people began to believe in and worship God, but there were still so many people among corrupt humanity who denied God, believed in evil spirits, and followed Satan. Satan was still continuing to deceive and corrupt mankind. Moreover, most religious people believed in God but did not truly know Him, and they were very far from genuine obedience and worship of God. Nevertheless, the appearance and work of the Lord Jesus allowed people to see the appearance of the Savior for the first time, just like seeing the appearance of God. This is a fact that no one can deny. In the last days, God has become flesh again—He is Almighty God—and has done the judgment work of the last days, and in doing so God has finally gained a group of people among mankind who are of one heart and mind with Him. This group of people has gained a genuine understanding of God's righteous disposition because of His judgment and chastisement that they have undergone, and they have developed a heart of reverence for Him, becoming the people who are absolutely obedient to God and have been gained by Him. This is the first group of people that God has gained among corrupt humanity, and they are the first overcomers

made by God's judgment work of the last days. As the expression of Almighty God—The Word Appears in the Flesh—has been spread and disseminated throughout the world, humanity has begun to awaken, and they have developed an interest in the words of God. There are many people who are looking into the true way and seeking the truth, and all of corrupt humanity is just barely starting to gradually, officially return to be in front of God's throne. These are all the results achieved by God becoming flesh and uttering words among mankind. God's words will accomplish all things, which is why He said: "**As My words are consummated, the kingdom is gradually formed on earth and man is gradually returned to normality, and thus there is established on earth the kingdom in My heart. In the kingdom, all the people of God recover the life of normal man. Gone is the frosty winter, replaced by a world of cities of spring, where spring lasts all year. No longer are people faced with the gloomy, miserable world of man, and no longer do they endure the cold chill of the world of man. People do not fight with each other, countries do not go to war against each other, no longer is there carnage and the blood that flows from carnage; all lands are filled with happiness, and everywhere teems with warmth between men**" (The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 20).

"**When I formally take My power and reign as King in the kingdom, all My people shall, over time, be made complete by Me. When all the nations of the world are disrupted, that is precisely when My kingdom will be established and shaped, as well as when I will transform and turn to face the entire universe. At that time, all people shall see My glorious face and witness My true countenance**" (The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 14).

"**In the end, He will burn away all that is unclean and unrighteous within people throughout the universe, to show them that He is not only a merciful and loving God, not only a God of wisdom and wonders, not only a holy God, but furthermore, a God who judges man. To the evil ones among humankind, He is burning, judgment, and punishment; to those who are to be perfected, He is tribulation, refinement, and trials, as well as comfort, sustenance, the provision of words, dealing, and pruning. And to those who are eliminated, He is punishment and retribution**" (The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation).

"**When the nations and the peoples of the world all return before My throne, I will then take all the bounty of heaven and confer it upon the human world, so that, thanks to Me, that world will brim with matchless bounty. But so long as the old world continues to exist, I will hurl forth My rage upon its nations, openly promulgate My administrative decrees throughout the universe, and visit chastisement upon whosoever violates them:**

"**As I turn My face to the universe to speak, all mankind hears My voice, and thereupon sees all the works I have wrought throughout the universe. Those who set themselves against My will, that is to say, who oppose Me with the deeds of man, will fall under My chastisement. I will take the multitudinous stars in the heavens and make them anew and, thanks to Me, the sun and the moon will be renewed—the skies will no longer be as they were and the myriad things on the earth will be renewed. All will become complete through My words. The many nations within the universe will be partitioned afresh and replaced by My kingdom, so that the nations upon the earth will disappear forever and all will become a kingdom that worships Me; all the nations of the**

earth will be destroyed and cease to exist. Of the human beings within the universe, all those belonging to the devil will be exterminated, and all who worship Satan will be laid low by My burning fire—that is, except for those now within the stream, all will be turned to ashes. When I chastise the many peoples, those in the religious world will, to varying extents, return to My kingdom, conquered by My works, because they will have seen the advent of the Holy One riding on a white cloud. All people will be separated according to their own kind, and will receive chastisements commensurate with their actions. All those who have stood against Me will perish; as for those whose deeds on earth have not involved Me, they will, because of how they have acquitted themselves, continue to exist on the earth under the governance of My sons and My people. I will reveal Myself to the myriad peoples and the myriad nations, and with My own voice, I will sound forth upon the earth, proclaiming the completion of My great work for all mankind to see with their own eyes" (The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 26).

Now, we can all see that the appearance and the work of God have indeed concluded the age of mankind's belief in a vague God, as well as the age of darkness and evil of Satan ruling over and corrupting mankind. It has opened up the Age of Kingdom of God's personal appearance and work and God's word's reign. Why has the religious world been exposed and eliminated by God's work in the last days, and even been subjected to His curse? It is because most of the people within the religious world still believe in a vague God, the God of their notions, but in their hearts God's true image and His true disposition do not exist. So, they are able to resist and condemn God in the flesh, and to nail Him to the cross once again, which is why God has cursed them, saying: "**Woe be unto those who**

crucify God" (The Word, Vol. 1. The Appearance and Work of God. The Wicked Will Surely Be Punished). Almighty God's appearance and work in the last days have accomplished the fact of the Word appearing in the flesh. God's disposition has been openly shown to all of mankind, allowing all of mankind to see and hear God's words, and to live within the purification of His judgment and His chastisement. Among mankind, whether someone believes or does not believe in God, and whether they belong to God or Satan, all people are classified according to their kind through the exposure of God's words. All those who belong to God have begun to awaken by His words and gradually understand Him from the sustenance of His words, come face-to-face with Him, see that God rules everything, and that He rules people's fates. They have also all seen God's righteous and holy disposition that does not tolerate people's offenses. All peoples will return to God, and His words will accomplish all things. That which is God's will return to God, and that which is Satan's will return to Satan. Soon after that, God will reward good and punish evil, and He will use the disaster to wipe out all of those who belong to Satan. All of the forces of evil will inevitably be overturned by His chastisement, and God will bring all those who are able to obey His work and truly turn toward Him into His kingdom. This is a fact of what God will complete soon. The Age of Kingdom is the age of God's disposition being openly revealed to mankind, and it is also the age of mankind beginning to know God. In addition, the Age of Kingdom is the age of God uttering words and openly appearing to people. No force is capable of blocking the implementation of God's will on earth. The kingdom of Christ has already appeared on earth, and the prophecy from the Book of Revelation has been completely fulfilled: "**Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And**

God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev 21:3–4). Almighty God says, "**In the kingdom, the life that God's people live with God is happy beyond measure. The waters dance with joy at the blessed lives of the people, the mountains enjoy with the people My abundance. All men are striving, working hard, showing their loyalty in My kingdom. In the kingdom, rebellion is no more, resistance no more; the heavens and the earth depend on each other, man and I draw close in deep feeling, through life's sweet felicities, leaning one against the other….**" (The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Rejoice, All Ye People!). In the kingdom, God will show Himself to His people, and He will guide the survivors of humanity in their lives on earth. He will live alongside them, dwell with them, and rejoice with them. People will also enjoy a happy and beautiful life of being with God. This is what God incarnate will achieve in the last days, and it is the greatest promise and blessing that God gives to man.

—Answers to Screenplay Questions

B. God's Management Plan for Saving Mankind —The Three Stages of Work

1. Why does God do the work of saving mankind?

Relevant Words of God:

In the beginning, God was in rest. There were no humans or anything else upon the earth at that time, and God had not yet done any work. He only began His work of management once humanity existed and after humanity had been corrupted; from that point on, He no longer rested, but instead began to busy Himself among humanity. It was because of humanity's corruption that God lost His rest, and also because of the archangel's rebellion. If God does not defeat Satan and save corrupted humanity, He will never again be able to enter into rest. As man lacks rest, so does God, and when He rests once more, humans will, too. Living in rest means a life without war, without filth, and without any persisting unrighteousness. This is to say, it is a life devoid of Satan's disruptions (here "Satan" refers to enemy forces) and Satan's corruption, and nor is it prone to the invasion of any force in opposition to God; it is a life in which everything follows its own kind and can worship the Lord of creation, and in which heaven and earth are entirely tranquil—this is what is meant by the words "restful life of humans." When God rests, unrighteousness will no longer persist upon the earth, nor will there be any further invasion from enemy forces, and humankind will enter a new realm—no longer be a humanity corrupted by Satan, but rather a humanity that has been saved after having been corrupted by Satan. Humanity's day of rest will also be God's day of rest. God lost His rest due to humanity's inability to enter into rest, not because He had originally been unable to rest.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

These are the facts: Before the earth existed, the archangel was the greatest of heaven's angels. It had jurisdiction over all the angels in heaven; this was the authority God had granted it. With the exception of God, it was the greatest of heaven's angels. Later, after God had created humanity, down on earth the archangel carried out an even greater treachery against God. I say it betrayed God because it wanted to manage humanity and to surpass God's authority. It was the archangel that tempted Eve into sin, and it did so because it wished to establish its kingdom upon earth and to get humans to turn their backs on God and obey the archangel instead. The archangel saw that so many things could obey it—the angels could, as could the people upon the earth. The birds and beasts, trees, forests, mountains, rivers, and all things upon the earth were under the care of humans—that is, Adam and Eve—while Adam and Eve obeyed the archangel. The archangel therefore desired to surpass God's authority and to betray God. After that, it led many angels in rebellion against God, which later became various sorts of unclean spirits. Has not humanity's development to this day been caused by the archangel's corruption? Humans are only the way they are today because the archangel betrayed God and corrupted humanity. … Humanity and everything on earth are now under Satan's domain and lie under the domain of the wicked. God wants to reveal His acts to all things so that people may know Him, and thereby defeat Satan and thoroughly vanquish His enemies. The entirety of this work is accomplished through revealing His acts. All of His creation is under Satan's domain, so God wishes to reveal His almightiness to them, thereby defeating Satan. If there were no Satan, He would not need to reveal His deeds. If not for Satan's harassment, God would have created humanity and led them to live in the Garden of Eden. Why, prior to Satan's betrayal, did God never reveal all His deeds to the angels or to the archangel? If, in the beginning, all the angels and the

archangel had known God and had submitted to Him, then God would not have carried out those meaningless acts of work. Because of the existence of Satan and demons, humans, too, have resisted God, and are filled to the brim with rebellious disposition. God therefore wishes to reveal His acts. Because He wishes to do war with Satan, He must use His own authority and all His acts to defeat it; in this way, the work of salvation that He performs among humans will allow them to see His wisdom and almightiness.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

For the sky above all mankind is turbid and dark, without the slightest impression of clarity, and the human world is plunged into pitchy darkness, so that one living in it cannot even see his outstretched hand before his face or the sun when he lifts up his head. The road beneath his feet, muddy and rife with potholes, meanders tortuously; the whole land is littered with corpses. The dark corners are filled with the remains of the dead, and in the cool and shady corners crowds of demons have taken up residence. And everywhere in the world of men demons come and go in hordes. The progeny of all manner of beasts, covered in filth, are locked in pitched battle, the sound of which strikes terror to the heart. At such times, in such a world, such an "earthly paradise," where does one go to seek out life's felicities? Where could one go to find his life's destination? Mankind, long since trampled under Satan's feet, has from the first been an actor taking on Satan's image—more than that, mankind is the embodiment of Satan, and serves as the evidence that bears witness to Satan, loud and clear. How can such a human race, such a bunch of degenerate scum, such offspring of this corrupt human family, bear witness to God? Whence comes My glory? Where can one begin to speak of My testimony? For the enemy that, having

corrupted mankind, stands against Me, has already taken mankind—the mankind that I created long ago and that was filled with My glory and My living out—and soiled them. It has snatched away My glory, and all it has imbued man with is poison heavily laced with the ugliness of Satan, and juice from the fruit of the tree of the knowledge of good and evil. In the beginning, I created mankind; that is, I created mankind's ancestor, Adam. He was endowed with form and image, brimming with vigor, brimming with vitality, and was, furthermore, in the company of My glory. That was the glorious day when I created man. After that, Eve was produced from the body of Adam, and she too was the ancestor of man, and so the people that I created were filled with My breath and brimming with My glory. Adam was originally born from My hand and was the representation of My image. Thus the original meaning of "Adam" was a being created by Me, imbued with My vital energy, imbued with My glory, having form and image, having spirit and breath. He was the only created being, possessed of a spirit, who was capable of representing Me, of bearing My image, and receiving My breath. In the beginning, Eve was the second human endowed with breath whose creation I had ordained, so the original meaning of "Eve" was a created being who would continue My glory, filled with My vitality and furthermore endowed with My glory. Eve came from Adam, so she also bore My image, for she was the second human to be created in My image. The original meaning of "Eve" was a living human, with spirit, flesh, and bone, My second testimony as well as My second image among mankind. They were mankind's ancestors, man's pure and precious treasure, and, from the first, living beings endowed with spirit. However, the evil one trampled and took captive the progeny of mankind's ancestors, plunging the human world into complete darkness, and making it so that the progeny no longer believe in My existence. Even more abominable is that, even as the

evil one corrupts people and tramples all over them, it is cruelly wresting away My glory, My testimony, the vitality I bestowed on them, the breath and the life I blew into them, all My glory in the human world, and all the heart's blood I have expended on mankind. Mankind is no longer in the light, people have lost everything I bestowed upon them, and they have cast away the glory I gave. How can they acknowledge that I am the Lord of all created beings? How can they continue to believe in My existence in heaven? How can they discover the manifestations of My glory upon the earth? How can these grandsons and granddaughters take the God their own ancestors revered as the Lord who created them? These pitiful grandsons and granddaughters have generously "presented" to the evil one the glory, the image, and the testimony that I bestowed upon Adam and Eve, as well as the life I bestowed upon mankind and on which they depend to exist; and they are utterly unmindful of the evil one's presence, and give all My glory to it. Is this not the very source of the term "scum"? How can such a mankind, such evil demons, such walking corpses, such figures of Satan, such enemies of Mine be possessed of My glory? I will repossess My glory, repossess My testimony that exists among men, and all that once belonged to Me and that I gave to mankind long ago—I will completely conquer mankind. However, you should know that the humans I created were holy men who bore My image and My glory. They did not belong to Satan, nor were they subject to its trampling, but were purely a manifestation of Mine, free of the slightest trace of Satan's poison. And so, I inform humanity that I want only that which is created by My hand, the holy ones that I love and that belong to no other entity. Furthermore, I will take pleasure in them and consider them as My glory. However, what I want is not the mankind that has been corrupted by Satan, that belongs to Satan today, and that is no longer My original creation. Because I intend to repossess My glory that

exists in the human world, I shall completely conquer the survivors among mankind, as proof of My glory in defeating Satan. I take only My testimony as a crystallization of My self, as the object of My enjoyment. This is My will.

—The Word, Vol. 1. The Appearance and Work of God. What It Means to Be a Real Person

2. Know the aims of the three stages of work of God's management of mankind

Relevant Words of God:

My entire management plan, the six-thousand-year management plan, consists of three stages, or three ages: the Age of Law of the beginning; the Age of Grace (which is also the Age of Redemption); and the Age of Kingdom of the last days. My work in these three ages differs in content according to the nature of each age, but at each stage this work befits the needs of man—or, to be more precise, is done according to the tricks that Satan employs in the war that I wage against it. The purpose of My work is to defeat Satan, to make manifest My wisdom and omnipotence, to expose all of Satan's tricks, and thereby to save the entire human race, which lives under Satan's domain. It is to show My wisdom and omnipotence, and to reveal the unbearable hideousness of Satan; even more than that, it is to allow created beings to discriminate between good and evil, to know that I am the Ruler of all things, to see clearly that Satan is the enemy of humanity, a degenerate, the evil one, and to allow them to tell, with absolute certainty, the difference between good and evil, truth and falsehood, holiness and filth, and what is great and what is ignoble. Thus will ignorant humanity become able to bear witness to Me that it is not I who corrupt humanity, and only I—the Creator—can save humanity, can bestow upon people the things that they can enjoy; and they will come to know that I am the Ruler of all things and Satan is merely one of the beings that I created and that later turned against Me. My six-thousand-year management plan is divided into three stages, and I work thus to achieve the effect of enabling created beings to bear witness to Me, and comprehend My will, and know that I am the truth.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

Today we will first summarize God's thoughts, ideas, and His each and every move since He created mankind. We will take a look at what work He has carried out, from creating the world to the official start of the Age of Grace. We can then discover which of God's thoughts and ideas are unknown to man, and from there we can clarify the order of God's management plan, and thoroughly understand the context in which God created His management work, its source and development process, and also thoroughly understand what results He wants from His management work—that is, the core and the purpose of His management work. To understand these things we need to go back to a distant, still and silent time when there were no humans …

When God arose from His bed, the first thought that He had was this: to create a living person—a real, living human—someone to live with and be His constant companion; this person could listen to Him, and He could confide in and speak with him. Then, for the first time, God scooped up a handful of dirt and used it to create the very first living person according to the image that He had imagined in His mind, and then He gave this living creature a name—Adam. Once God had this living and breathing person, how did He feel? For the first time, He felt the joy of having a loved one, a companion. He also felt for the first time the responsibility of being a father and the concern that comes along with it. This living and breathing person brought God happiness and joy; He felt comforted for the first time. This was the first thing God had ever done that was not accomplished with His thoughts or even words, but was done with His own hands. When this kind of being—a living and breathing person—stood in front of God, made of flesh and blood, with body and form, and able to speak with God, He

experienced a kind of joy He had never felt before. God truly felt His responsibility, and this living being not only tugged at His heart but warmed and moved His heart with every little move he made. When this living being stood in front of God, it was the first time He had the thought to gain more of such people. This was the series of events that began with this first thought that God had. For God, all of these events were occurring for the first time, but in these first events, no matter what He felt at the time—joy, responsibility, concern—there was no one for Him to share it with. Starting from that moment, God truly felt a loneliness and a sadness that He had never experienced before. He felt that man could not accept or comprehend His love and concern, or His intentions for man, so He still felt sorrow and pain in His heart. Although He had done these things for man, man was not aware of it and did not understand. Aside from happiness, the joy and comfort man brought to Him quickly brought with it His first feelings of sorrow and loneliness. These were God's thoughts and feelings at that time. While God was doing all these things, in His heart He went from joy to sorrow and from sorrow to pain, and these feelings were mixed with anxiety. All He wanted to do was to make haste to let this person, this mankind know what was in His heart and understand His intentions sooner. Then, they could become His followers and share His thoughts and align with His will. They would no longer merely listen to God speak and remain speechless; they would no longer be unaware of how to join God in His work; above all, they would no longer be people indifferent to God's requirements. These first things that God did are very meaningful and hold great value for His management plan and for human beings today.

After creating all things and mankind, God did not rest. He was restless and eager to carry out His management, and to gain the people He so loved among mankind.

……

… God considers this instance of His management of mankind, of His salvation of mankind, as more important than anything else. He does these things not only with His mind, not only with His words, and certainly not with a casual attitude—He does all of these things with a plan, with a goal, with standards, and with His will. It is clear that this work to save mankind holds great significance for both God and man. No matter how difficult the work is, no matter how great the obstacles are, no matter how weak humans are, or how deep mankind's rebelliousness is, none of this is difficult for God. God keeps Himself busy, expending His painstaking effort and managing the work He Himself wants to carry out. He is also arranging everything and exercising His sovereignty over all those people on whom He will work and all the work He wants to complete—none of this has ever been done before. This is the first time God has used these methods and paid such a great price for this major project of managing and saving mankind. While God is carrying out this work, little by little He is expressing and releasing to mankind, without reservation, His painstaking effort, what He has and is, His wisdom and almightiness, and every aspect of His disposition. He releases and expresses these things as He has never done before. So, in the entire universe, aside from the people who God aims to manage and save, there have never been any creatures so close to God, that have had such an intimate relationship with Him. In His heart, mankind, which He wants to manage and save, is most important; He values this mankind above all else; even though He has paid a great price for them, and even though He is continually hurt and disobeyed by them, He never gives up on them and continues tirelessly in His work, with no complaints or regrets. This is because He knows that sooner or later, people

will awaken to His call and be moved by His words, recognize that He is the Lord of creation, and return to His side …

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Regardless of what God does or the means by which He does it, regardless of the cost, regardless of His objective, the purpose of His actions does not change. His purpose is to work God's words into man, as well as God's requirements and will for man; in other words, it is to work into man all that God believes to be positive in accordance with His steps, enabling man to understand God's heart and comprehend God's essence, and allowing man to obey God's sovereignty and arrangements, thus allowing man to attain fear of God and shunning of evil—all of this is one aspect of God's purpose in all He does. The other aspect is that, because Satan is the foil and service object in God's work, man is often given to Satan; this is the means God uses to allow people to see in Satan's temptations and attacks the wickedness, ugliness, and contemptibility of Satan, thus causing people to hate Satan and be able to know and recognize that which is negative. This process allows them to gradually free themselves from Satan's control and accusations, interference, and attacks —until, thanks to God's words, their knowledge and obedience of God, and their faith in God and fear of Him, they triumph over the attacks and accusations of Satan; only then will they have been completely delivered from the domain of Satan. People's deliverance means that Satan has been defeated, it means that they are no longer the food in Satan's mouth—instead of swallowing them, Satan has relinquished them. This is because such people are upright, because they have faith, obedience, and fear toward God, and because they completely break with Satan. They bring shame upon Satan, they make a coward of Satan, and they utterly defeat Satan. Their conviction in following God, and obedience to and fear of God

defeat Satan, and make Satan completely give them up. Only people such as this have truly been gained by God, and it is this which is God's ultimate objective in saving man.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Such is the management of God: to hand mankind over to Satan—a mankind that does not know what God is, what the Creator is, how to worship God, or why it is necessary to submit to God—and allow Satan to corrupt him. Step by step, God then recovers man from the hands of Satan, until man fully worships God and rejects Satan. This is God's management. This may sound like a mythical tale, and it may seem perplexing. People feel like this is a mythical story because they have no inkling of how much has happened to man over the past several thousand years, much less do they know how many stories have occurred in the cosmos and the firmament. And furthermore, that is because they cannot appreciate the more astonishing, more fear-inducing world that exists beyond the material world, but which their mortal eyes prevent them from seeing. It feels incomprehensible to man because man has no understanding of the significance of God's salvation of mankind or the significance of the work of His management, and does not comprehend how God ultimately wishes mankind to be. Is it to be utterly uncorrupted by Satan, like Adam and Eve were? No! The purpose of God's management is to gain a group of people who worship God and submit to Him. Although these people have been corrupted by Satan, they no longer see Satan as their father; they recognize the repulsive face of Satan and reject it, and they come before God to accept God's judgment and chastisement. They come to know what is ugly and how it contrasts with that which is holy, and to recognize the greatness of God and the evil of Satan. A mankind such as this will no longer work for Satan, or worship Satan, or enshrine Satan. This is because they are a group

of people who have truly been gained by God. This is the significance of God's work of managing mankind.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

God created humans and placed them upon earth, and He has led them ever since. He then saved them and served as a sin offering for humanity. At the end, He still must conquer humanity, save humans entirely, and restore them to their original likeness. This is the work that He has been engaged in ever since the beginning—restoring humanity to their original image and likeness. God will establish His kingdom and restore the original likeness of human beings, which means that God will restore His authority upon earth and among all creation. Humanity lost their God-fearing heart as well as the function incumbent upon God's creatures after being corrupted by Satan, thereby becoming an enemy disobedient to God. Humanity then lived under Satan's domain and followed Satan's orders; thus, God had no way to work among His creatures, and became all the more unable to win their fearful reverence. Humans were created by God, and ought to worship God, but they actually turned their backs on Him and worshiped Satan instead. Satan became the idol in their hearts. Thus, God lost His standing in their hearts, which is to say that He lost the meaning behind His creation of humanity. Therefore, to restore the meaning behind His creation of humanity, He must restore their original likeness and rid humanity of their corrupt dispositions. To reclaim humans from Satan, He must save them from sin. Only in this way can God gradually restore their original likeness and function, and finally, restore His kingdom. The ultimate destruction of those sons of disobedience will also be carried out in order to allow humans to better worship God and better live upon the earth. Because God created humans, He will make them worship Him; because He wishes to restore humanity's

original function, He will restore it completely and without any adulteration. Restoring His authority means making humans worship Him and submit to Him; it means that God will make humans live because of Him and cause His enemies to perish as a result of His authority. It means that God will cause everything about Him to persist among humans without resistance from anybody. The kingdom God wishes to establish is His own kingdom. The humanity He desires is one that will worship Him, one that will submit to Him completely and manifest His glory. If God does not save corrupt humanity, then the meaning behind His creation of humanity will be lost; He will have no more authority among humans, and His kingdom will no longer be able to exist upon the earth. If God does not destroy those enemies who are disobedient to Him, He will be unable to obtain His complete glory, nor will He be able to establish His kingdom upon the earth. These will be marks of the completion of His work and of His great accomplishment: to utterly destroy those among humanity who are disobedient to Him, and to bring into rest those who have been made complete. When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him. He will have eternal victory upon the earth, and all those who are opposed to Him will perish for all eternity. This will restore His original intention in creating humanity; it will restore His intention in creating all things, and it will also restore His authority upon earth, among all things, and among His enemies. These will be the symbols of His total victory. Thenceforth, humanity will enter into rest and begin a life that is on the right track. God will also enter into eternal rest with humanity, and commence an eternal life shared by both

Himself and humans. The filth and disobedience upon the earth will have disappeared, and all the wailing will have dissipated, and everything in this world that opposes God will have ceased to exist. Only God and those people to whom He has brought salvation will remain; only His creation will remain.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

After having carried out His six thousand years of work through the present day, God has already revealed many of His acts, the primary purpose of which has been to defeat Satan and bring salvation to all of humanity. He is using this opportunity to allow everything in heaven, everything upon the earth, everything within the seas, and every last object of God's creation on earth to see His almightiness and to witness all of His acts. He is seizing the opportunity provided by His defeat of Satan to reveal all of His deeds to humans, and to enable them to praise Him and exalt His wisdom in defeating Satan. Everything on earth, in heaven, and within the seas brings God glory, praises His almightiness, praises every one of His deeds, and shouts His holy name. This is proof of His defeat of Satan; it is proof of His vanquishing of Satan. More importantly, it is proof of His salvation of humanity. The whole of God's creation brings Him glory, praises Him for defeating His enemy and returning victoriously, and extols Him as the great victorious King. His purpose is not merely to defeat Satan, which is why His work has continued for six thousand years. He uses Satan's defeat to save humanity; He uses Satan's defeat to reveal all His acts and all of His glory. He will obtain glory, and all the multitude of angels will see all His glory. The messengers in heaven, the humans upon earth, and all objects of creation upon earth will see the glory of the Creator. This is the work that He does. His creation in heaven and on earth will all

witness His glory, and He will return triumphantly after utterly defeating Satan, and allow humanity to praise Him, thus achieving a double victory in His work. In the end, all of humanity will be conquered by Him, and He will wipe out anyone who resists or rebels; in other words, He will wipe out all those who belong to Satan.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

3. The purpose and significance of God's work in the Age of Law

Relevant Words of God:

In the beginning, after the creation of mankind, it was the Israelites who served as the basis of God's work. The whole of Israel was the base of Jehovah's work on earth. The work of Jehovah was to lead and shepherd man directly by setting forth the laws, so that man could live a normal life and worship Jehovah in a normal manner on earth. God in the Age of Law could be neither seen nor touched by man. Because all He did was to guide the earliest people corrupted by Satan, teaching and shepherding them, His words contained nothing but laws, statutes, and the norms of human behavior, and did not provide them with the truths of life. The Israelites under His leadership had not been profoundly corrupted by Satan. His work of law was only the very first stage in the work of salvation, the very beginning of the work of salvation, and had practically nothing to do with changes in the life disposition of man.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

"Jehovah" is the name that I took during My work in Israel, and it means the God of the Israelites (God's chosen people) who can take pity on man, curse man, and guide the life of man; the God who possesses great power and is full of wisdom. … That is to say, only Jehovah is the God of the chosen people of Israel, the God of Abraham, the God of Isaac, the God of Jacob, the God of Moses, and the God of all the people of Israel. And so, in the current age, all the Israelites, apart from the Jewish people, worship Jehovah. They make sacrifices to Him on the altar and serve Him in the temple wearing priests' robes. What they hope for is the reappearance of

Jehovah. … The name Jehovah is a particular name for the people of Israel who lived under the law. In each age and each stage of work, My name is not baseless, but holds representative significance: Each name represents one age. “Jehovah” represents the Age of Law and is the honorific by which the people of Israel called the God whom they worshiped.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a “White Cloud”

During the Age of Law, the work of guiding mankind was done under the name of Jehovah, and the first stage of work was initiated on earth. At this stage, the work consisted of building the temple and the altar, and using the law to guide the people of Israel and to work in their midst. By guiding the people of Israel, He launched a base for His work on earth. From this base, He expanded His work beyond Israel, which is to say that, starting from Israel, He extended His work outward, so that later generations gradually came to know that Jehovah was God, and that it was Jehovah who created the heavens and earth and all things, and that it was Jehovah who made all creatures. He spread His work through the people of Israel outward beyond them. The land of Israel was the first holy place of Jehovah’s work on earth, and it was in the land of Israel that God first went to work on earth. That was the work of the Age of Law.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God’s Work (3)

Earliest mankind knew nothing, and so God had to begin teaching man from the most superficial and basic principles for survival and regulations necessary for living, imbuing these things in the heart of man bit by bit, and giving man a gradual understanding of God, a gradual appreciation and understanding of God’s leadership, and a basic concept of the relationship between man and God, through these regulations, and through these rules, which were of words. After achieving this effect, only then was God able

to, little by little, do the work that He would do later, and thus these regulations and the work done by God during the Age of Law are the bedrock of His work of saving mankind, and the first stage of work in God's management plan.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

The Work in the Age of Law

(A Selected Chapter of God's Word)

The work that Jehovah did upon the Israelites established among humanity God's earthly place of origin, which was also the sacred place where He was present. He confined His work to the people of Israel. At first, He did not work outside of Israel, but instead, He chose people He found suitable in order to restrict the scope of His work. Israel is the place where God created Adam and Eve, and out of the dust of that place Jehovah made man; this place became the base of His work on earth. The Israelites, who were the descendants of Noah and also the descendants of Adam, were the human foundation of Jehovah's work on earth.

At this time, the significance, purpose, and steps of Jehovah's work in Israel were to initiate His work on the whole earth, which, taking Israel as its center, gradually spread into the Gentile nations. This is the principle according to which He works throughout the universe—to establish a model and then broaden it until all people in the universe shall have received His gospel. The first Israelites were the descendants of Noah. These people were endowed only with the breath of Jehovah, and understood enough to take care of the basic necessities of life, but they did not know what kind of God Jehovah was, or His intentions for man, much less how they should fear the Lord of all creation. As for whether there were rules and laws to be obeyed,[a] or whether there was a duty that created beings should perform for the Creator, Adam's descendants knew nothing of these things. All they

knew was that the husband should sweat and labor to provide for his family, and that the wife should submit to her husband and perpetuate the race of humans that Jehovah had created. In other words, such people, who had only Jehovah's breath and His life, knew nothing of how to follow God's laws or how to satisfy the Lord of all creation. They understood far too little. So even though there was nothing crooked or deceitful in their hearts and jealousy and contention seldom arose among them, nevertheless they had no knowledge or understanding of Jehovah, the Lord of all creation. These ancestors of man knew only to eat the things of Jehovah, and to enjoy the things of Jehovah, but they did not know to fear Jehovah; they did not know that Jehovah was the One they should worship on bended knees. So how could they be called His created beings? If this were so, would not the words, "Jehovah is the Lord of all creation" and "He created man in order that man might manifest Him, glorify Him, and represent Him" have been spoken in vain? How could people who lacked hearts of fear for Jehovah become a testimony to His glory? How could they become manifestations of His glory? Would not Jehovah's words "I created man in My image" then become a weapon in the hands of Satan, the evil one? Would these words not then become a mark of humiliation to Jehovah's creation of man? In order to complete that stage of work, Jehovah, after creating mankind, did not instruct or guide them from Adam to Noah. Rather, it was not until after the flood destroyed the world that He formally began to guide the Israelites, who were the descendants of Noah and also of Adam. His work and utterances in Israel gave guidance to all the people of Israel as they lived their lives throughout the land of Israel, thereby showing humanity that Jehovah was not only able to blow breath into man, so that he might have life from Him and rise up from the dust into a created human being, but that He could also incinerate mankind, and curse mankind, and use His rod to

govern mankind. So, too, did they see that Jehovah could guide man's life on earth, and speak and work among humanity according to the hours of the day and of the night. The work He did was only so that His created beings might know that man came from dust picked up by Him, and moreover that man had been made by Him. Not only this, but He first did His work in Israel so that other peoples and nations (who in fact were not separate from Israel, but rather had branched off from the Israelites, yet were still descended from Adam and Eve) might receive the gospel of Jehovah from Israel, so that all created beings in the universe might be able to fear Jehovah and honor Him as great. Had Jehovah not begun His work in Israel, but instead, having created mankind, let them live carefree lives on the earth, then in that case, owing to man's physical nature (nature means that man can never know the things he cannot see, which is to say that he would not know that it was Jehovah who created mankind, and even less why He did so), he would never know that it was Jehovah who created mankind or that He is the Lord of all creation. If Jehovah had created man and placed him on the earth, and simply dusted off His hands and left, rather than remaining among mankind to give them guidance for a period of time, then all humanity would have returned to nothingness; even heaven and earth and all the myriad things of His making, and all of humanity, would have returned to nothingness and moreover would have been trampled upon by Satan. In this way Jehovah's wish that "On the earth, that is, in the midst of His creation, He should have a place to stand, a holy place" would have been shattered. And so, after creating mankind, that He was able to remain in their midst to guide them in their lives, and speak to them from within their midst—all of this was in order to realize His desire, and to achieve His plan. The work He did in Israel was meant only to execute the plan He had made before His creation of all things, and therefore His working first

among the Israelites and His creation of all things were not at odds with each other, but were done both for the sake of His management, His work, and His glory, and were done in order to deepen the meaning of His creation of mankind. He guided the life of mankind on earth for two thousand years after Noah, during which He taught humanity to understand how to fear Jehovah, the Lord of all creation, how to conduct their lives, and how to go on living, and most of all, how to act as a witness for Jehovah, submit to Him, and fear Him, even praising Him with music as did David and his priests.

Prior to the two thousand years during which Jehovah did His work, man knew nothing, and almost all humanity had fallen into depravity, until, before the destruction of the world by the flood, they had reached a depth of promiscuity and corruption in which their hearts were entirely devoid of Jehovah, and further wanting of His way. They never understood the work Jehovah was going to do; they lacked reason, had even less knowledge, and, like machines that breathed, were consummately ignorant of man, God, the world, life, and so on. On earth, they engaged in many seductions, like the serpent, and said many things that were offensive to Jehovah, but because they were ignorant, Jehovah did not chastise or discipline them. Only after the flood, when Noah was 601 years old, did Jehovah formally appear to Noah and guide him and his family, leading the birds and beasts that had survived the flood along with Noah and his descendants, until the end of the Age of Law, lasting a total of 2,500 years. He was at work in Israel, that is, formally at work, for a total of 2,000 years, and at work simultaneously in Israel and outside of it for 500 years, together making 2,500 years. During this period, He instructed the Israelites that to serve Jehovah, they should build a temple, put on priestly robes, and walk barefoot into the temple at dawn, lest their shoes sully the temple and the fire be sent down on them

from the pinnacle of the temple and burn them to death. They performed their duties and submitted to Jehovah's plans. They prayed to Jehovah in the temple, and after receiving Jehovah's revelation, that is, after Jehovah had spoken, they led the multitudes and taught them that they should show fear to Jehovah—their God. And Jehovah told them that they should build a temple and an altar, and at the time set by Jehovah, that is, on Passover, they should prepare newborn calves and lambs to place on the altar as sacrifices to serve Jehovah, so as to restrain them and put fear for Jehovah in their hearts. Whether they obeyed this law became the measure of their loyalty to Jehovah. Jehovah also ordained the Sabbath day for them, the seventh day of His creation. The day after the Sabbath, He made the first day, a day for them to praise Jehovah, to offer Him sacrifices, and to make music for Him. On this day, Jehovah called together all the priests to divide the sacrifices on the altar for the people to eat, so that they could enjoy the sacrifices on Jehovah's altar. And Jehovah said that they were blessed, that they shared a portion with Him, and that they were His chosen people (which was Jehovah's covenant with the Israelites). This is why, up to this day, the people of Israel still say that Jehovah is only their God, and not the God of the Gentiles.

During the Age of Law, Jehovah laid down many commandments for Moses to pass on to the Israelites who followed him out of Egypt. These commandments were given by Jehovah to the Israelites and bore no relation to the Egyptians; they were meant to restrain the Israelites, and He used the commandments to make demands of them. Whether they observed the Sabbath, whether they respected their parents, whether they worshiped idols, and so forth—these were the principles by which they were judged sinful or righteous. Among them, there were some who were struck by Jehovah's fire, some who were stoned to death, and some who received

Jehovah's blessing, and this was determined according to whether or not they obeyed these commandments. Those who did not observe the Sabbath were stoned to death. Those priests who did not observe the Sabbath were struck by Jehovah's fire. Those who did not show respect to their parents were also stoned to death. This was all commended by Jehovah. Jehovah established His commandments and laws so that, as He led them in their lives, the people would listen to and submit to His word and not rebel against Him. He used these laws to keep the newborn human race under control, the better to lay the foundation for His future work. And so, based on the work that Jehovah did, the first age was called the Age of Law. Though Jehovah made many utterances and did much work, He only guided the people positively, teaching these ignorant people how to be human, how to live, how to understand Jehovah's way. For the most part, the work He did was to cause the people to observe His way and follow His laws. The work was done on people who were shallowly corrupted; it did not extend as far as transforming their disposition or progress in life. He was only concerned with using laws to restrict and control the people. For the Israelites at that time, Jehovah was merely a God in the temple, a God in the heavens. He was a pillar of cloud, a pillar of fire. All Jehovah required them to do was obey what people today know as His laws and commandments—one could even say rules—because what Jehovah did was not meant to transform them, but to give them more things that man ought to have and to instruct them from His own mouth because, after being created, man had nothing that he ought to possess. And so, Jehovah gave to the people the things they ought to possess for their lives on earth, making the people that He had led surpass their ancestors, Adam and Eve, because what Jehovah gave them surpassed what He had given Adam and Eve in the beginning. Regardless, the work Jehovah did in Israel was only to guide humanity and

make humanity recognize their Creator. He did not conquer them or transform them, but merely guided them. This is the sum of Jehovah's work in the Age of Law. It is the background, the true story, the essence of His work in the whole land of Israel, and the beginning of His six thousand years of work—to keep mankind under the control of Jehovah's hand. Out of this was born more work in His six-thousand-year management plan.

—The Word, Vol. 1. The Appearance and Work of God.

Footnotes:

a. The original text does not contain the phrase "to be obeyed."

4. The purpose and significance of God's work in the Age of Grace

Bible Verses for Reference:

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (Jhn 3:17).

Relevant Words of God:

Jesus represents all the work of the Age of Grace; He was incarnated in the flesh, and nailed to the cross, and He also began the Age of Grace. He was crucified in order to complete the work of redemption, to end the Age of Law and begin the Age of Grace, and so He was called the "Supreme Commander," the "Sin Offering," and the "Redeemer." As a result, the work of Jesus differed in content from the work of Jehovah, although they were the same in principle. Jehovah began the Age of Law, establishing the base—the point of origin—for God's work on earth, and issuing the laws and commandments. These are the two pieces of work He carried out, and they represent the Age of Law. The work Jesus did in the Age of Grace was not to issue laws, but to fulfill them, thereby ushering in the Age of Grace and concluding the Age of Law that had lasted two thousand years. He was the trailblazer, who came in order to begin the Age of Grace, yet the main part of His work lay in redemption. And so His work was also twofold: opening up a new age, and completing the work of redemption through His crucifixion, after which He departed. And henceforth was the Age of Law ended and the Age of Grace begun.

The work Jesus did was in accordance with the needs of man in that age. His task was to redeem humanity, to forgive them their sins, and so His disposition was wholly one of humility, patience, love, piety, forbearance,

mercy, and lovingkindness. He brought to humanity abundant grace and blessings, and all the things that people could possibly enjoy, He gave to them for their enjoyment: peace and happiness, His tolerance and love, His mercy and lovingkindness. At the time, the abundance of things to enjoy that people were faced with—the sense of peace and security within their hearts, the feeling of reassurance within their spirits, and their dependence on Jesus the Savior—was all down to the age in which they lived. In the Age of Grace, man had already been corrupted by Satan, and so to achieve the work of redeeming all humanity required an abundance of grace, infinite forbearance and patience, and even more than that, an offering sufficient to atone for humanity's sins, in order to have an effect. What humanity saw in the Age of Grace was merely My offering of atonement for the sins of humanity: Jesus. All they knew was that God could be merciful and forbearing, and all they saw was the mercy and lovingkindness of Jesus. This was entirely because they were born in the Age of Grace. And so, before they could be redeemed, they had to enjoy the many kinds of grace that Jesus bestowed on them in order to benefit from it. This way, they could be forgiven of their sins through their enjoyment of grace, and could also have the chance to be redeemed through enjoying Jesus' forbearance and patience. Only through Jesus' forbearance and patience did they win the right to receive forgiveness and enjoy the abundance of grace bestowed by Jesus. Just as Jesus said: I have come to redeem not the righteous but sinners, to allow sinners to be forgiven of their sins. If, when He became flesh, Jesus had brought the disposition of judgment, curse, and intolerance of man's offenses, then man would never have had the chance to be redeemed, and would have remained forever sinful. Had this been so, the six-thousand-year management plan would have come to a stop in the Age of Law, and the Age of Law would have been prolonged for six thousand

years. Man's sins would only have grown more numerous and more grievous, and the creation of humanity would have been for naught. Men would only have been able to serve Jehovah under the law, but their sins would have exceeded those of the first created humans. The more Jesus loved mankind, forgiving them their sins and bringing unto them sufficient mercy and lovingkindness, the more mankind was entitled to be saved by Jesus, to be called the lost lambs that Jesus bought back at a great price. Satan could not meddle in this work, for Jesus treated His followers as a loving mother treats the infant at her bosom. He did not grow angry or disdainful toward them, but was full of comfort; He never flew into a rage among them, but forbore with their sins and turned a blind eye to their foolishness and ignorance, to the point of saying, "Forgive others seventy times seven times." Thus were the hearts of others transformed by His heart, and only thus did people receive forgiveness of their sins through His forbearance.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

Though Jesus in His incarnation was utterly without emotion, He always comforted His disciples, provided for them, helped them, and supported them. However much work He did, or however much suffering He endured, He never made excessive demands of people, but was always patient and forbearing of their sins, such that the people of the Age of Grace affectionately called Him "the lovable Savior Jesus." To the people of that time—to all people—what Jesus had and was, was mercy and lovingkindness. He never remembered people's transgressions, and His treatment of them was never based on their transgressions. Because that was a different age, He often bestowed plentiful food upon people so that they could eat their fill. He treated all His followers with grace, healing the

sick, driving out demons, raising the dead. In order that people might believe in Him and see that all that He did was done earnestly and sincerely, He went so far as to resurrect a rotting corpse, showing them that in His hands even the dead could come back to life. In this way He endured silently and carried out His work of redemption among them. Even before He was nailed to the cross, Jesus had already taken upon Himself the sins of humanity and become a sin offering for mankind. Even before being crucified, He had opened the way to the cross in order to redeem mankind. Ultimately, He was nailed to the cross, sacrificing Himself for the sake of the cross, and He bestowed all of His mercy, lovingkindness, and holiness upon mankind. Toward humanity, He was always tolerant, never vengeful, forgiving them their sins, exhorting them to repent, and teaching them to have patience, forbearance, and love, to follow in His footsteps and sacrifice themselves for the sake of the cross. His love for the brothers and sisters exceeded His love for Mary. The work that He did took as its principle healing the sick and driving out demons, all for the sake of His redemption. No matter where He went, He treated all who followed Him with grace. He made the poor rich, the lame walk, the blind see, and the deaf hear. He even invited the lowliest, destitute ones, the sinners, to sit at the same table with Him, never shunning them but always being patient, even saying: When a shepherd loses one sheep out of a hundred, he will leave behind the ninety-nine to seek the one lost sheep, and when he finds it he will rejoice greatly. He loved His followers as a ewe loves her lambs. Though they were foolish and ignorant, and were sinners in His eyes, and furthermore were the humblest members of society, He considered these sinners—men whom others despised—as the apple of His eye. Since He favored them, He gave up His life for them, as a lamb was offered up on the altar. He went about in their midst as if He were their servant, letting them

use Him and slaughter Him, submitting to them unconditionally. To His followers He was the lovable Savior Jesus, but to the Pharisees, who lectured people from a high pedestal, He showed not mercy and lovingkindness, but loathing and resentment. He did not do much work among the Pharisees, only occasionally lecturing and rebuking them; He did not go about in their midst doing the work of redemption, nor did He perform signs and wonders. He bestowed all His mercy and lovingkindness upon His followers, enduring for the sake of these sinners till the very end, when He was nailed to the cross, and suffering every humiliation until He had fully redeemed all humanity. This was the sum total of His work.

Without Jesus' redemption, mankind would forever have lived in sin and become the progeny of sin, the descendants of demons. Continuing thus, the whole world would have become the land where Satan dwells, the place of its habitation. The work of redemption, however, required showing mercy and lovingkindness toward mankind; only by such means could mankind receive forgiveness and ultimately win the right to be made complete and fully gained by God. Without this stage of work, the six-thousand-year management plan would not have been able to progress. If Jesus had not been crucified, if He had only healed the sick and exorcised demons, then people could not have been completely forgiven of their sins. In the three and a half years that Jesus spent doing His work on earth, He completed only half of His work of redemption; then, by being nailed to the cross and becoming the likeness of sinful flesh, by being handed over to the evil one, He completed the work of crucifixion and mastered the destiny of mankind. Only after He was delivered into Satan's hands did He redeem mankind. For thirty-three and a half years He suffered on earth, being ridiculed, slandered, and forsaken, even to the point where He had no place to lay His head, no place of rest, and He was later crucified, with His whole

being—a holy and innocent body—nailed to the cross. He endured every kind of suffering there is. Those in power mocked and whipped Him, and the soldiers even spat in His face; yet He remained silent and endured until the end, submitting unconditionally to the point of death, whereupon He redeemed all of humanity. Only then was He permitted to rest. The work that Jesus did represents only the Age of Grace; it does not represent the Age of Law, nor is it a substitute for the work of the last days. This is the essence of Jesus' work in the Age of Grace, the second age that mankind has passed through—the Age of Redemption.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

"Jesus" is Emmanuel, which means the sin offering that is full of love, full of compassion, and which redeems man. He did the work of the Age of Grace, and He represents the Age of Grace, and can only represent one part of the work of the management plan. … Only Jesus is the Redeemer of mankind, and He is the sin offering that redeemed mankind from sin. Which is to say, the name of Jesus came from the Age of Grace and came into existence because of the work of redemption in the Age of Grace. The name of Jesus came into existence to allow the people of the Age of Grace to be reborn and saved, and is a particular name for the redemption of the whole of mankind. Thus, the name Jesus represents the work of redemption, and denotes the Age of Grace. … "Jesus" represents the Age of Grace, and is the name of the God of all those who were redeemed during the Age of Grace.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

At the time, Jesus' work was the work to redeem all mankind. The sins of all who believed in Him were forgiven; as long as you believed in Him,

He would redeem you; if you believed in Him, you were no longer of sin, you were relieved of your sins. This is what it meant to be saved, and to be justified by faith. Yet in those who believed, there remained that which was rebellious and opposed God, and which still had to be slowly removed. Salvation did not mean man had been completely gained by Jesus, but that man was no longer of sin, that he had been forgiven his sins. Provided you believed, you would never more be of sin.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

5. Only God's judgment and chastisement in the last days is His critical, decisive work for saving mankind

Bible Verses for Reference:

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come" (Rev 14:7).

"For the time is come that judgment must begin at the house of God" (1Pe 4:17).

"He shall judge among the nations, and shall rebuke many people" (Isa 2:4).

"And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejects Me, and receives not My words, has one that judges him: the word that I have spoken, the same shall judge him in the last day" (Jhn 12:47–48).

"I have yet many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatever He shall hear, that shall He speak: and He will show you things to come" (Jhn 16:12–13).

Relevant Words of God:

When Jesus came into the world of man, He ushered in the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God. Though Jesus did

much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior with love and esteem. Today, however, I am no longer the Jehovah or Jesus that people knew in times past; I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up from the end of the earth, replete with My entire disposition, and full of authority, honor, and glory. People have never engaged with Me, never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man in the last days but is hidden among man. He resides among man, true and real, like the burning sun and the blazing flame, filled with power and brimming with authority. There is not a single person or thing that shall not be judged by My words, and not a single person or thing that shall not be purified through the burning of fire. Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior

returned, and that I am the Almighty God that conquers all of mankind. And all shall see that I was once the sin offering for man, but that in the last days I also become the flames of the sun that incinerate all things, as well as the Sun of righteousness that reveals all things. This is My work in the last days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, the burning sun, the blazing flame, and so that all may worship Me, the one true God, and so that they may see My true face: I am not only the God of the Israelites, and I am not just the Redeemer; I am the God of all creatures throughout the heavens and the earth and the seas.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

The work of the last days is to speak words. Great changes can be effected in man by means of words. The changes now effected in these people upon their accepting these words are much greater than those effected in people upon their accepting the signs and wonders of the Age of Grace. For, in the Age of Grace, the demons were cast out from man with the laying on of hands and prayer, but the corrupt dispositions within man still remained. Man was healed of his sickness and forgiven his sins, but as for just how man was to be purged of the corrupt satanic dispositions within him, this work had yet to be done. Man was only saved and forgiven his sins for his faith, but the sinful nature of man was not extirpated and still remained within him. The sins of man were forgiven through the agency of the incarnate God, but this did not mean that man no longer had sin within him. The sins of man could be forgiven through the sin offering, but as for just how man can be made to sin no more, and how his sinful nature may be extirpated completely and transformed, he has no way of solving this problem. The sins of man were forgiven, and this is because of the work of

God’s crucifixion, but man continued to live within his corrupt satanic disposition of old. This being so, man must be completely saved from his corrupt satanic disposition, so that his sinful nature may be completely extirpated, never to develop again, thus enabling the disposition of man to be transformed. This would require man to grasp the path of growth in life, to grasp the way of life, and to grasp the way to change his disposition. Furthermore, it would require man to act in accordance with this path, so that his disposition may gradually be changed and he may live under the shining of the light, so that all that he does may be in accord with the will of God, so that he may cast away his corrupt satanic disposition, and so that he may break free from Satan’s influence of darkness, thereby emerging fully from sin. Only then will man receive complete salvation. At the time that Jesus was doing His work, man’s knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man’s sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man in the Age of

Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and

become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

God's work in the present incarnation is to express His disposition primarily through chastisement and judgment. Building on this foundation, He brings more truth to man and points out to him more ways of practice, thereby achieving His objective of conquering man and saving him from his own corrupt disposition. This is what lies behind the work of God in the Age of Kingdom.

—The Word, Vol. 1. The Appearance and Work of God. Preface

Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should obey God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not

simply make clear the nature of man with a few words; He exposes, deals with, and prunes over the long term. All these different methods of exposure, dealing, and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the will of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of conquering man, perfecting man, and eliminating man, which is the true meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the

work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are exposed, eliminated, and tried. People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the existence of God, in the omnipotence and wisdom of God, as well as in God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the curses and the blessings of God's words, and there are even more people who have come to live under the judgment and chastisement of His words. These words and this work are all for the sake of man's salvation, for the sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire world of old to an end, thus completing the entirety of His management plan. Throughout the Age of Kingdom, God uses words to do His work, and to achieve the results of His work. He does not work wonders or perform miracles, but merely does His work through words. Because of these words, man is nourished and supplied, and gains knowledge and true experience.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

In truth, the work being done now is to cause people to forsake Satan, their old ancestor. All judgments by the word aim to expose humanity's corrupt disposition and to enable people to understand the essence of life. These repeated judgments pierce people's hearts. Each judgment directly relates to their fate and is meant to wound their hearts so that they can let go of all those things and thereby come to know life, know this filthy world, know God's wisdom and almightiness, and also know mankind, which is corrupted by Satan. The more man receives this kind of chastisement and judgment, the more man's heart can be wounded and the more his spirit can be awakened. Awakening the spirits of these extremely corrupted and most deeply deceived of people is the goal of this kind of judgment. Man has no spirit, that is, his spirit died long ago and he knows not that there is Heaven, knows not that there is a God, and certainly knows not that he is struggling in the abyss of death; how could he possibly know that he is living in this evil hell on earth? How could he possibly know that this putrid corpse of his has, through Satan's corruption, fallen into Hades of death? How could he possibly know that everything on earth has long been ruined beyond repair by mankind? And how could he possibly know that the Creator has come to the earth today and is searching for a group of corrupt people whom He can save? Even after man experiences every possible refinement and judgment, his dull consciousness still barely stirs and indeed is virtually unresponsive. How degenerate is humanity! And though this kind of judgment is like the cruel hail that falls from the sky, it is of the greatest benefit to man. If not for judging people like this, there would be no result and it would be absolutely impossible to save people from the abyss of misery. If not for this work, it would be very difficult for people to emerge from Hades, because their hearts long ago died and their spirits long ago were trampled by Satan. Saving you who have sunk to the deepest depths of

degeneration requires calling out to you strenuously, judging you strenuously; only then will it be possible to awaken your frozen hearts.

—The Word, Vol. 1. The Appearance and Work of God. Only the Perfected Can Live a Meaningful Life

In His final work of concluding the age, God's disposition is one of chastisement and judgment, in which He reveals all that is unrighteous, in order to publicly judge all peoples, and to perfect those who love Him with a sincere heart. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things in creation will be separated according to their kind, and divided into different categories based on their nature. This is the moment when God reveals humanity's outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of exposing their disobedience and unrighteousness. Only through chastisement and judgment can the outcome of all creation be revealed. Man only shows his true colors when he is chastised and judged. Evil shall be put with evil, good with good, and all humanity shall be separated according to their kind. Through chastisement and judgment, the outcome of all creation will be revealed, so that the evil may be punished and the good rewarded, and all people become subject to the dominion of God. All this work must be achieved through righteous chastisement and judgment. Because man's corruption has reached its peak and his disobedience become exceedingly severe, only God's righteous disposition, one that is principally compounded of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able to turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to be after God's heart. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who is after God's heart. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, obedience to Him, testimony to Him, to know His practical and normal work, to obey all of His words and work which do not accord with the notions of man, and to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and real, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment and chastisement, dealing and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the

praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

Do you understand now what is judgment and what is truth? If you do, then I exhort you to submit obediently to being judged, otherwise you shall never have the opportunity to be commended by God or to be brought by Him into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee amidst the work of judgment, shall forever be detested and rejected by God. Their sins are more numerous, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such people who are not worthy even to do service shall receive more severe punishment, a punishment that is, moreover, everlasting. God shall not spare any traitor who once evinced loyalty with words but then betrayed Him. People such as these shall receive retribution through punishment of the spirit, soul, and body. Is this not precisely a revelation of the righteous disposition of God? Is this not God's purpose in judging man, and revealing him? God consigns all who perform all kinds of wicked deeds during the time of judgment to a place infested with evil spirits, and lets these evil spirits destroy their fleshly bodies as they wish, and those people's bodies emit the stench of corpses. Such is their fitting retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers; then, when the time is right, He casts them amidst the unclean spirits, letting these unclean spirits defile their entire bodies at will, so that they

may never be reincarnated and never again see the light. Those hypocrites who do service for a time but are incapable of remaining loyal to the end are numbered by God among the wicked, so that they fall into cahoots with the wicked and become part of their disorderly rabble; in the end, God shall annihilate them. God casts aside and takes no notice of those who have never been loyal to Christ or have never contributed anything of their strength, and at the changing of the age He shall annihilate them all. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been sincere to God, but are forced by circumstance into dealing with Him perfunctorily, are numbered among those who do service for His people. Only a small number of such people will survive, while the majority shall perish along with those who render service that is not up to standard. Ultimately, God shall bring into His kingdom all those who are of the same mind as God, the people and the sons of God, and those predestined by God to be priests. They will be the distillation of God's work. As for those who cannot be classed in any of the categories set by God, they shall be numbered among the unbelievers—and you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you select is your choice alone. What you should understand is this: The work of God never waits for any that cannot keep pace with Him, and the righteous disposition of God shows no mercy to any man.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

When the nations and the peoples of the world all return before My throne, I will then take all the bounty of heaven and confer it upon the human world, so that, thanks to Me, that world will brim with matchless bounty. But so long as the old world continues to exist, I will hurl forth My

rage upon its nations, openly promulgate My administrative decrees throughout the universe, and visit chastisement upon whosoever violates them:

As I turn My face to the universe to speak, all mankind hears My voice, and thereupon sees all the works I have wrought throughout the universe. Those who set themselves against My will, that is to say, who oppose Me with the deeds of man, will fall under My chastisement. I will take the multitudinous stars in the heavens and make them anew and, thanks to Me, the sun and the moon will be renewed—the skies will no longer be as they were and the myriad things on the earth will be renewed. All will become complete through My words. The many nations within the universe will be partitioned afresh and replaced by My kingdom, so that the nations upon the earth will disappear forever and all will become a kingdom that worships Me; all the nations of the earth will be destroyed and cease to exist. Of the human beings within the universe, all those belonging to the devil will be exterminated, and all who worship Satan will be laid low by My burning fire—that is, except for those now within the stream, all will be turned to ashes. When I chastise the many peoples, those in the religious world will, to varying extents, return to My kingdom, conquered by My works, because they will have seen the advent of the Holy One riding on a white cloud. All people will be separated according to their own kind, and will receive chastisements commensurate with their actions. All those who have stood against Me will perish; as for those whose deeds on earth have not involved Me, they will, because of how they have acquitted themselves, continue to exist on the earth under the governance of My sons and My people. I will reveal Myself to the myriad peoples and the myriad nations, and with My own voice, I will sound forth upon the earth, proclaiming the completion of My great work for all mankind to see with their own eyes.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 26

Those who are able to stand firm during God's work of judgment and chastisement during the last days—that is, during the final work of purification—will be the ones who will enter into the final rest alongside God; as such, all those who enter into rest will have broken free of Satan's influence and been obtained by God after having undergone His final work of purification. These humans, who will have been finally obtained by God, will enter into the final rest. The purpose of God's work of chastisement and judgment is in essence meant to purify humanity, for the sake of the ultimate rest; without such cleansing, none of humanity could be classified into different categories according to kind, or enter into rest. This work is humanity's only path to enter into rest.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

6. The relationship between each of the three stages of God's work

Relevant Words of God:

From the work of Jehovah to that of Jesus, and from the work of Jesus to that of this current stage, these three stages cover in a continuous thread the entire gamut of God's management, and they are all the work of one Spirit. Since the creation of the world, God has always been at work managing mankind. He is the Beginning and the End, He is the First and the Last, and He is the One who begins an age and the One who brings the age to an end. The three stages of work, in different ages and different locations, are unmistakably the work of one Spirit. All those who separate these three stages stand in opposition to God.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

The work in the last days is the final stage of the three. It is the work of another new age and does not represent the entirety of the work of management. The six-thousand-year management plan is divided into three stages of work. No one stage alone can represent the work of the three ages, but only one part of a whole. The name Jehovah cannot represent the whole of God's disposition. The fact that He carried out His work in the Age of Law does not prove that God can only be God under the law. Jehovah set forth laws for man and handed down commandments to him, asking man to build the temple and the altars; the work He did represents only the Age of Law. This work that He did does not prove that God is only a God who asks man to keep the law, or that He is the God in the temple, or that He is the God before the altar. To say this would be untrue. The work done under the law can only represent one age. Therefore, if God only did the work in the Age of Law, then man would confine God within the following definition,

saying, “God is the God in the temple, and, in order to serve God we must put on priestly robes and enter the temple.” If the work in the Age of Grace had never been carried out and the Age of Law had continued until the present, man would not know that God is also merciful and loving. If the work in the Age of Law had not been done, and instead only the work in the Age of Grace, then all man would know is that God can only redeem man and forgive man’s sins. Man would know only that He is holy and innocent, and that for man’s sake He is able to sacrifice Himself and be crucified. Man would know only these things but have no understanding of anything else. Each age therefore represents one part of God’s disposition. As for which aspects of God’s disposition are represented in the Age of Law, which in the Age of Grace, and which in this present stage: only when all three stages have been integrated into one whole can they reveal the entirety of God’s disposition. Only when man has come to know all three stages can he understand it fully. None of the three stages can be omitted. You will only see the disposition of God in its entirety after coming to know these three stages of work. The fact that God completed His work in the Age of Law does not prove that He is only the God under the law, and the fact that He completed His work of redemption does not mean that God will forever redeem mankind. These are all conclusions drawn by man. The Age of Grace having come to an end, you cannot then say that God belongs only to the cross and that the cross alone represents the salvation of God. To do so would be to define God. In the present stage, God is mainly doing the work of the word, but you cannot say then that God has never been merciful to man and that all He has brought is chastisement and judgment. The work in the last days lays bare the work of Jehovah and Jesus and all mysteries not understood by man, so as to reveal the destination and the end of mankind and end all the work of salvation among mankind. This stage of work in the

last days brings everything to a close. All mysteries not understood by man need to be unraveled to allow man to plumb them to their depths and have a completely clear understanding in his heart. Only then can the human race be classed according to kind. Only after the six-thousand-year management plan is completed will man come to understand the disposition of God in its entirety, for His management will then have come to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

The work of today has pushed forward the work of the Age of Grace; that is, the work under the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, there has been progress in God's work. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? Because the work of this day is a continuation of the work done in the Age of Grace, and an advance over that done in the Age of Law. The three stages are tightly interconnected, with each link in the chain closely tied to the next. Why do I also say that this stage of work builds on that done by Jesus? Supposing that this stage did not build on the work done by Jesus, another crucifixion would have to take place in this stage, and the redemptive work of the previous stage would have to be done all over again. This would be meaningless. And so it is not that the work is completely finished, but that the age has moved forward and the level of the work has been raised higher than before. It can be said that this stage of work is built on the foundation of the Age of Law and upon the rock of Jesus' work. God's work is built stage by stage, and this stage is not a new beginning. Only the combination of the three stages of work may be deemed the six-thousand-year management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

The final stage of work does not stand alone, but is part of the whole formed together with the two previous stages, which is to say that it is impossible to complete the entire work of salvation by only doing one of the three stages of work. Even though the final stage of work is able to fully save man, this does not mean that it is only necessary to carry out this single stage on its own, and that the two previous stages of work are not required to save man from the influence of Satan. No single stage of the three stages can be held up as the only vision that must be known by all mankind, for the entirety of the work of salvation is the three stages of work, not a single stage among them. As long as the work of salvation has not been accomplished, the management of God will be unable to come to a complete end. God's being, His disposition, and His wisdom are expressed in the entirety of the work of salvation; they are not revealed to man at the very beginning, but have been gradually expressed in the work of salvation. Each stage of the work of salvation expresses part of the disposition of God, and part of His being; no one stage of work can directly and completely express the entirety of God's being. As such, the work of salvation can only be fully concluded once the three stages of work have been completed, and so man's knowledge of the entirety of God is inseparable from the three stages of God's work. What man gains from one stage of work is merely the disposition of God that is expressed in a single part of His work. It cannot represent the disposition and being that is expressed in the stages before or after. That is because the work of saving mankind cannot be finished straight away during one period, or in one location, but gradually becomes deeper according to man's level of development at different times and places. It is work that is carried out in stages, and it is not completed in a single stage. So, God's entire wisdom is crystallized in the three stages, rather than in one individual stage. His entire being and His entire wisdom

are laid forth in these three stages, and each stage contains His being, and each stage is a record of the wisdom of His work. … Each of the three stages of work is carried out upon the foundation of the previous stage; it is not carried out independently, separate from the work of salvation. Though there are great differences in the age and the work that is carried out, at its core is still the salvation of mankind, and each stage of the work of salvation is deeper than the last.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

The work of God's entire management plan is personally done by God Himself. The first stage—the creation of the world—was personally done by God Himself, and if it had not been, then no one would have been capable of creating mankind; the second stage was the redemption of all mankind, and it was also personally done by God Himself; the third stage goes without saying: There is an even greater need for the end of all God's work to be done by God Himself. The work of redeeming, conquering, gaining, and perfecting the whole of mankind is all personally carried out by God Himself. If He did not personally do this work, then His identity could not be represented by man, nor His work done by man. In order to defeat Satan, in order to gain mankind, and in order to give man a normal life on earth, He personally leads man and personally works among man; for the sake of His entire management plan, and for all of His work, He must personally do this work.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

The three stages of work were done by one God; this is the greatest vision, and this is the only path to knowing God. The three stages of work could only have been done by God Himself, and no man could do such

work on His behalf—this is to say that only God Himself could have done His own work from the beginning until today. Though the three stages of God's work have been carried out in different ages and locations, and though the work of each is different, it is all work done by one God. Of all the visions, this is the greatest vision that man should know, and if it can be completely understood by man, then he will be able to stand fast.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

7. How do God's three stages of work gradually deepen so that people may be saved and perfected?

Relevant Words of God:

The entire management of God is divided into three stages, and in each stage, fitting requirements are made of man. Furthermore, as the ages pass and progress, God's requirements of all mankind become ever higher. Thus, step-by-step, this work of God's management reaches its climax, until man beholds the fact of the "appearance of the Word in the flesh," and in this way the requirements of man become even higher, as do the requirements of man to bear testimony. The more man is capable of truly cooperating with God, the more God gains glory. Man's cooperation is the testimony that he is required to bear, and the testimony that he bears is the practice of man. Therefore, whether or not God's work can have the due effect, and whether or not there can be true testimony, are inextricably linked to the cooperation and testimony of man. When the work is finished, which is to say, when all of God's management has reached its end, man will be required to bear higher testimony, and when the work of God reaches its end, the practice and entry of man will reach their zenith. In the past, man was required to comply with the law and the commandments, and he was required to be patient and humble. Today, man is required to obey all of God's arrangements and possess a supreme love of God, and he is ultimately required to still love God amid tribulation. These three stages are requirements that God makes of man, step-by-step, throughout His entire management. Each stage of God's work goes deeper than the last, and in each stage the requirements of man are more profound than the last, and in this way, God's entire management gradually takes shape. It is precisely

because the requirements of man are ever higher that man's disposition comes ever closer to the standards required by God, and only then does the whole of mankind begin to gradually depart from the influence of Satan until, when God's work comes to a complete end, the whole of mankind will have been saved from the influence of Satan.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

The work of God's management began at the creation of the world, and man is at the core of this work. God's creation of all things, it can be said, is for the sake of man. Because the work of His management spans thousands of years and is not done in the space of mere minutes or seconds, or in the blink of an eye, or one or two years, He had to create more things necessary for mankind's survival, such as the sun, the moon, all sorts of living creatures, food, and a hospitable environment. This was the start of God's management.

After that, God handed mankind over to Satan, and man lived under the domain of Satan, which gradually led to God's work of the first age: the story of the Age of Law…. Over several thousand years during the Age of Law, mankind became accustomed to the guidance of the Age of Law and took it for granted. Gradually, man left the care of God. And so, while following the law, they also worshiped idols and performed evil deeds. They were without the protection of Jehovah, and merely lived their lives before the altar in the temple. In fact, the work of God had left them long ago, and even though the Israelites still stuck to the law, and spoke the name of Jehovah, and even proudly believed that only they were the people of Jehovah and were the chosen ones of Jehovah, the glory of God quietly abandoned them …

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As has always been the case, after the work of Jehovah in the Age of Law, God began His new work of the second stage: assuming the flesh—being incarnated as man for ten, twenty years—and speaking and doing His work among believers. Yet without exception, no one knew it, and only a small number of people acknowledged that He was God become flesh after the Lord Jesus was nailed to the cross and resurrected. … As soon as the second stage of God's work was completed—after the crucifixion—God's work of recovering man from sin (which is to say, recovering man from the hands of Satan) was accomplished. And so, from that moment onward, mankind had only to accept the Lord Jesus as the Savior, and his sins would be forgiven. Nominally speaking, the sins of man were no longer a barrier to his achieving salvation and coming before God, and were no longer the leverage by which Satan accused man. That is because God Himself had done real work, had become the likeness and foretaste of sinful flesh, and God Himself was the sin offering. In this way, man descended from the cross, and was redeemed and saved through the flesh of God—the likeness of this sinful flesh. And so, after having been taken captive by Satan, man came one step closer to accepting His salvation before God. Of course, this stage of work was deeper and more developed than God's management during the Age of Law.

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And then came the Age of Kingdom, which is a more practical stage of work, and yet which is also the hardest for man to accept. That is because the closer that man comes to God, the nearer God's rod approaches man, and the more clearly God's face is revealed to man. Following the redemption of mankind, man officially returns to the family of God. Man thought that now was the time for enjoyment, yet he is subjected to a full-frontal assault by God, the likes of which no one could have ever foreseen:

As it turns out, this is a baptism that the people of God have to "enjoy." Under such treatment, people have no choice but to stop and think to themselves, "I am the lamb lost for many years that God spent so much to buy back, so why does God treat me like this? Is it God's way of laughing at me, and revealing me? …" After years have passed, man has become weather-beaten, having experienced the hardship of refinement and chastisement. Although man has lost the "glory" and "romance" of times past, he has, without knowing it, come to understand the principles of human conduct, and has come to appreciate God's years of devotion to saving mankind. Man slowly begins to loathe his own barbarousness. He begins to hate how feral he is, all of his misunderstandings toward God, and the unreasonable demands he has made of Him. The clock cannot be turned back. Past events become regretful memories of man, and the words and love of God become the driving force in man's new life. Man's wounds heal day by day, his strength returns, and he stands up and looks upon the face of the Almighty … only to discover that He has always been at my side, and that His smile and His beautiful countenance are still so stirring. His heart still holds concern for the mankind He created, and His hands are still as warm and powerful as they were in the beginning. It is as if man returned to the Garden of Eden, yet this time man no longer listens to the enticements of the serpent and no longer turns away from the face of Jehovah. Man kneels before God, looks up at God's smiling face, and offers his most precious sacrifice—Oh! My Lord, my God!

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

The work done by Jesus was merely a stage higher than the Old Testament; it was used to begin an age, and to lead that age. Why did He say, "I have not come to destroy the law, but to fulfill the law"? Yet in His

work there was much that differed from the laws practiced and the commandments followed by the Israelites of the Old Testament, for He did not come to obey the law, but to fulfill it. The process of fulfilling it included many practical things: His work was more practical and real, and, furthermore, it was more alive, and was not blind adherence to rules. Did the Israelites not keep the Sabbath? When Jesus came, He did not observe the Sabbath, for He said that the Son of man was the Lord of the Sabbath, and when the Lord of the Sabbath arrived, He would do as He wished. He had come to fulfill the laws of the Old Testament and to change the laws. All that is done today is based upon the present, yet it still rests upon the foundation of the work of Jehovah in the Age of Law, and it does not transgress this scope. To watch your tongue, and not commit adultery, for example—are these not the laws of the Old Testament? Today, what is required of you is not only limited to the Ten Commandments, but consists of commandments and laws of a higher order than those that came before. Yet this does not mean that what came before has been abolished, for each stage of God's work is carried out upon the foundation of the stage that came before. As for the work that Jehovah then did in Israel, such as requiring people to offer up sacrifices, honor their parents, not to worship idols, not to assault or curse others, not to commit adultery, not to smoke or drink, and not to eat dead things or drink blood—does this not form the foundation for your practice even today? It is upon the foundation of the past that the work has been carried out up until today. Though the laws of the past are no longer mentioned and new demands have been made of you, these laws, far from being abolished, have instead been raised higher. To say that they have been abolished means that the previous age is outdated, whereas there are some commandments that you must honor for all eternity. The commandments of the past have already been put into practice, have

already become the being of man, and there is no need to place special emphasis on such commandments as “Do not smoke,” and “Do not drink,” and so on. Upon this foundation, new commandments are laid down according to your needs today, according to your stature, and according to the work of today. Decreeing commandments for the new age does not mean abolishing the commandments of the old age, but lifting them higher upon this foundation, to make the actions of man more complete, and more in line with reality. If, today, you were only required to follow the commandments and abide by the laws of the Old Testament in the same way as the Israelites, and if you were even required to memorize the laws laid down by Jehovah, there would be no possibility that you could change. If you were only to abide by those few limited commandments or memorize innumerable laws, your old disposition would remain deeply embedded, and there would be no way to uproot it. Thus you would become increasingly depraved, and not one of you would become obedient. This is to say that a few simple commandments or countless laws are incapable of helping you know the deeds of Jehovah. You are not the same as the Israelites: By following the laws and memorizing the commandments, they were able to witness the deeds of Jehovah and give their devotion to Him alone. But you are unable to achieve this, and a few commandments of the Old Testament age are not only incapable of making you give over your heart, or of protecting you, but will instead make you lax, and will make you fall down into Hades. For My work is the work of conquest, and it is aimed at your disobedience and your old disposition. The kind words of Jehovah and Jesus fall far short of the severe words of judgment today. Without such severe words, it would be impossible to conquer you “experts,” who have been disobedient for thousands of years. The laws of the Old Testament lost their power on you long ago, and the judgment of

today is far more formidable than the old laws. What is most suitable for you is judgment, and not the trifling restrictions of laws, for you are not the mankind of the very beginning, but a mankind that has been corrupt for thousands of years. What man must achieve now is in line with the real state of man today, according to the caliber and actual stature of present-day man, and it does not require that you follow rules. This is so that changes may be achieved in your old disposition, and in order that you may cast aside your notions.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (1)

Even though the path that man walks today is also the path of the cross and the path of suffering, what man practices, and what he eats, drinks and enjoys today are greatly different from that which fell to man under the law and in the Age of Grace. What is asked of man this day is unlike that in the past and even more unlike that asked of man in the Age of Law. Now, what was asked of man under the law when God was doing His work in Israel? It was no more than that man should keep the Sabbath and the laws of Jehovah. No one was to labor on the Sabbath or transgress the laws of Jehovah. But it is not so now. On the Sabbath, man works, gathers, and prays as usual, and no restrictions are imposed on him. Those in the Age of Grace had to be baptized, and they were further asked to fast, break bread, drink wine, cover their heads and wash the feet of others for them. Now, these rules have been abolished, but greater demands are made of man, for the work of God grows ever deeper and the entry of man reaches ever higher. In the past, Jesus laid His hands upon man and prayed, but now that everything has been said, what is the use of the laying on of hands? Words alone can achieve results. When He laid His hands upon man in the past, it was to bless man and also to heal him of his diseases. This was how the Holy Spirit worked at that time, but it is not so now. Now the Holy Spirit

uses words in order to work and achieve results. His words have been made clear to you, and you should put them into practice just as you have been told. His words are His will; they are the work He wishes to do. Through His words, you will understand His will and that which He asks you to attain, and you may just put His words into practice directly without any need for the laying on of hands. Some may say, “Lay Your hands upon me! Lay Your hands upon me that I may receive Your blessing and that I may partake of You.” All these are outdated practices from the past, now obsolete, for the age has changed. The Holy Spirit works in accordance with the age, neither at random nor in conformity to set rules. The age has changed, and a new age necessarily brings with it new work. This is true of every stage of work, and so His work is never repeated. In the Age of Grace, Jesus did a fair amount of that kind of work, such as healing sickness, casting out demons, laying His hands upon man to pray for him, and blessing man. However, to do so again would be meaningless in the present day. The Holy Spirit worked in that way at the time, for it was the Age of Grace, and there was sufficient grace for man to enjoy. No payment of any kind was asked of him, and so long as he had faith, he would receive grace. All were treated very graciously. Now the age has changed, and the work of God has progressed further; it is through chastisement and judgment that the rebelliousness of man and the unclean things within man will be purged away. That stage being the stage of redemption, it behooved God to work in that way, showing enough grace for man to enjoy, so that man might be redeemed from sin and, by means of grace, be forgiven his sins. This present stage is to expose the unrighteousness within man by means of chastisement, judgment, the smiting of words, as well as the discipline and revelation of words, so that humanity may afterward be saved. This is work more in-depth than redemption. The grace in the Age of

Grace was sufficient for man's enjoyment; now that man has already experienced this grace, he is no longer to enjoy it. This work is now past its time and is no longer to be done. Now man is to be saved through the judgment of the word. After man is judged, chastised, and refined, his disposition is thereby changed. Is this not all because of the words I have spoken? Each stage of work is done in line with the progress of the whole human race and with the age. The work is all significant, and it is all done for the sake of the final salvation, that mankind may have a good destination in the future, and that humanity may be classed according to kind in the end.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

In the work of the last days, the word is mightier than the manifestation of signs and wonders, and the authority of the word surpasses that of signs and wonders. The word exposes all the corrupt dispositions buried deep in the heart of man. You have no way of recognizing them on your own. When they are laid bare before you through the word, you will naturally come to discover them; you will not be able to deny them, and you will be utterly convinced. Is this not the authority of the word? This is the result achieved by the work of the word today. Therefore, it is not through the healing of sickness and casting out of demons that man can be fully saved from his sins, nor can he be made fully complete by the manifestation of signs and wonders. The authority to heal sickness and cast out demons only gives man grace, but the flesh of man still belongs to Satan and the corrupt satanic disposition still remains within man. In other words, that which has not been made clean still pertains to sin and to filth. Only after he has been made clean through the agency of the word can man be gained by God and become sanctified. When the demons were cast out of man and he was redeemed, this meant only that he was wrested out of Satan's hands and

returned to God. However, without being made clean or changed by God, he remains as corrupt man. Within man still exist filth, opposition, and rebelliousness; man has only returned to God through His redemption, but he has not the slightest knowledge of God and is still capable of resisting and betraying Him. Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only

continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. For instance, when people realized that they were descended from Moab, they brought forth words of complaint, ceased to pursue life, and became utterly negative. Does this not show that humanity is still unable to fully submit under the dominion of God? Is this not precisely their corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: "Be a beloved son of God! Be an intimate of God! We would rather die than bow down to Satan! Revolt against the old Satan! Revolt against the great red dragon! May the great red dragon fall abjectly from power! May God make us complete!" Your cries were louder than all others. But then came the time of chastisement and, once again, the corrupt disposition of humanity was revealed. Then, their cries ceased, and their resolution failed. This is the corruption of man; running deeper than sin, it is something planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

There are three stages to the work of man's salvation, which is to say that the battle with Satan has been split into three stages in order to defeat Satan once and for all. Yet the inner truth of the entire work of the battle with Satan is that its effects are achieved through several steps of work:

bestowing grace upon man, becoming man's sin offering, forgiving the sins of man, conquering man, and making man perfect. As a matter of fact, the battle with Satan is not the taking up of arms against Satan, but the salvation of man, the working of the life of man, and the changing of man's disposition so that he may bear testimony to God. This is how Satan is defeated. Satan is defeated through changing the corrupt disposition of man. When Satan has been defeated, that is, when man has been completely saved, then the humiliated Satan will be completely bound, and in this way, man will have been completely saved. Thus, the essence of man's salvation is the war against Satan, and this war is primarily reflected in the salvation of man. The stage of the last days, in which man is to be conquered, is the last stage in the battle with Satan, and it is also the work of man's complete salvation from the domain of Satan. The inner meaning of man's conquest is the return of the embodiment of Satan—man who has been corrupted by Satan—to the Creator following his conquest, through which he will forsake Satan and completely return to God. In this way, man will have been completely saved. And so, the work of conquest is the last work in the battle against Satan and the final stage in God's management for the sake of Satan's defeat. Without this work, the full salvation of man would ultimately be impossible, the utter defeat of Satan would also be impossible, and mankind would never be able to enter the wonderful destination, or get free from Satan's influence. Consequently, the work of salvation of man cannot be concluded before the battle with Satan is concluded, for the core of the work of God's management is for the sake of mankind's salvation. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell into the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and

because man is the capital which God uses to carry out all management, if man is to be saved, then he must be snatched back from the hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Thus, Satan must be defeated through changes in man's old disposition, changes which restore man's original sense of reason. In this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, then Satan will be shamed, man will ultimately be taken back, and Satan will be defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of this entire battle, and Satan will become the object to be punished once the battle has finished, after which the entire work of mankind's salvation will have been completed.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

8. One must know that only God's three stages of work are His complete work for saving mankind

Knowing the Three Stages of God's Work Is the Path to Knowing God

(A Selected Chapter of God's Word)

The work of managing mankind is divided into three stages, which means that the work of saving mankind is divided into three stages. These three stages do not include the work of creating the world, but are rather the three stages of the work of the Age of Law, the Age of Grace, and the Age of Kingdom. The work of creating the world was the work of producing the whole of mankind. It was not the work of saving mankind, and bears no relation to the work of saving mankind, for when the world was created, mankind had not been corrupted by Satan, and so there was no need to carry out the work of mankind's salvation. The work of saving mankind only began when mankind had been corrupted by Satan, and so the work of managing mankind also only began when mankind had been corrupted. In other words, God's management of man began as a result of the work of saving mankind, and did not arise from the work of creating the world. It was only after mankind acquired a corrupt disposition that the work of management came into existence, and so the work of managing mankind includes three parts, rather than four stages, or four ages. Only this is the correct way to refer to God's management of mankind. When the final age comes to a close, the work of managing mankind will have come to a complete end. The conclusion of the work of management means that the work of saving all mankind will have been completely finished, and that this phase will thenceforth have concluded for mankind. Without the work of saving all mankind, the work of managing mankind would not exist, nor

would there be the three stages of work. It was precisely because of mankind's depravity, and because mankind was in such urgent need of salvation, that Jehovah concluded the creation of the world and began the work of the Age of Law. Only then did the work of managing mankind begin, which means that only then did the work of saving mankind begin. "Managing mankind" does not mean guiding the life of mankind, newly created, on earth (which is to say, a mankind that had yet to be corrupted). Rather, it is the salvation of a mankind that has been corrupted by Satan, which is to say, it is to transform this corrupt mankind. This is the meaning of "managing mankind." The work of saving mankind does not include the work of creating the world, and so the work of managing mankind also does not include the work of creating the world, but rather only includes three stages of work that are separate from the world's creation. To understand the work of managing mankind, it is necessary to be aware of the history of the three stages of work—this is what everyone must be aware of in order to be saved. As created beings, you should recognize that man was created by God, and you should recognize the source of mankind's corruption, and, moreover, the process of man's salvation. If you only know how to act according to doctrine in an attempt to gain God's favor, but have no inkling of how God saves mankind, or of the source of mankind's corruption, then this is what you lack as a created being. You should not be satisfied with just understanding those truths that can be put into practice, while remaining ignorant of the wider scope of God's management work—if this is the case, then you are too dogmatic. The three stages of work are the inside story of God's management of man, the advent of the gospel of the whole world, the greatest mystery among all mankind, and they are also the foundation of spreading the gospel. If you only focus on understanding simple truths that relate to your life, and know nothing of this, the greatest

of all mysteries and visions, then is your life not akin to a defective product, good for nothing except being looked at?

If man only concentrates on practice, and sees the work of God and what man should know as secondary, is this not penny-wise and pound-foolish of him? That which you must know, you must know; that which you must put into practice, you must put into practice. Only then will you be someone who knows how to pursue the truth. When the day comes for you to spread the gospel, if you are only able to say that God is a great and righteous God, that He is the supreme God, a God with whom no great man can compare, and that He is a God above whom there is none…, if you can only say these irrelevant and superficial words while being utterly incapable of speaking words which are of crucial importance and which have essence; if you have nothing to say about knowing God or the work of God, and, furthermore, cannot explain the truth, or provide what is lacking in man, then someone such as you is incapable of performing their duty well. Bearing testimony to God and spreading the gospel of the kingdom is no simple matter. You must first be equipped with the truth, and the visions that must be understood. When you are clear about the visions and truth of the different aspects of God's work, and in your heart you come to know the work of God, and regardless of what God does—whether it be righteous judgment or refinement of man—you possess the greatest vision as your foundation, and you possess the right truth to put into practice, then you will be able to follow God to the very end. You must know that regardless of what work He does, the aim of God's work does not change, the heart of His work does not change, and His intentions toward man do not change. No matter how severe His words, no matter how adverse the environment, the principles of His work will not change, and His intention of saving man will not change. Provided that it is not the work of the revelation of the end

of man or the destination of man, and is not the work of the final phase, or the work of bringing God's entire plan of management to an end, and provided that it is during the time He works man, then the heart of His work will not change. It will always be the salvation of mankind. This should be the foundation of your belief in God. The aim of the three stages of work is the salvation of all mankind—this means the complete salvation of man from the power of Satan. Though each of the three stages of work has a different objective and significance, each is part of the work of saving mankind, and each is different work of salvation carried out according to the requirements of mankind. Once you are aware of the aim of these three stages of work, then you will be aware of how to appreciate the significance of each stage of work, and will recognize how to act in order to satisfy the intentions of God. If you can reach this point, then this, the greatest of all visions, will become the foundation of your belief in God. You should not only seek after easy ways of practice or deep truths, but should combine visions with practice, so that there are both truths that can be put into practice and knowledge that is based on visions. Only then will you be someone who comprehensively pursues the truth.

The three stages of work are at the heart of God's entire management, and in them are expressed the disposition of God and what He is. Those who do not know of the three stages of God's work are incapable of realizing how God expresses His disposition, nor do they know the wisdom of God's work. They also remain ignorant of the many ways in which He saves mankind, and of His intentions for the whole of mankind. The three stages of work are the full expression of the work of saving mankind. Those who do not know the three stages of work will be ignorant of the various methods and principles of the Holy Spirit's work, and those who only rigidly stick to doctrine that is left over from a certain stage of work are

people who limit God to doctrine, and whose belief in God is vague and uncertain. Such people will never receive God's salvation. Only the three stages of God's work can fully express the entirety of God's disposition and completely express God's intention of saving the whole of mankind, and the entire process of mankind's salvation. This is proof that He has defeated Satan and gained mankind; it is proof of God's victory, and is the expression of God's entire disposition. Those who understand only one stage of the three stages of God's work know only part of God's disposition. In the notions of man, it is easy for this single stage of work to become doctrine, and it becomes likely that man will establish fixed rules about God and use this single part of God's disposition as a representation of God's entire disposition. Furthermore, much of man's imagination is mixed within, such that man rigidly constrains the disposition, being, and wisdom of God, as well as the principles of God's work, within limited parameters, believing that if God was like this once, then He will remain the same for all time and never change. Only those who know and appreciate the three stages of work can fully and accurately know God. At the very least, they will not define God as the God of the Israelites, or the Jews, and will not see Him as a God who will be forever nailed to the cross for the sake of man. If one only comes to know God from one stage of His work, then their knowledge is far too small, and amounts to no more than a drop in the ocean. If not, why would many of the religious old guard nail God to the cross alive? Is it not because man confines God within certain parameters? Do many people not oppose God and obstruct the work of the Holy Spirit because they do not know the varied and diverse work of God, and, furthermore, because they possess but a smidgeon of knowledge and doctrine with which to measure the work of the Holy Spirit? Though the experiences of such people are superficial, they are arrogant and indulgent

in nature and they regard the work of the Holy Spirit with contempt, ignore the disciplines of the Holy Spirit and, moreover, use their trivial old arguments to "confirm" the work of the Holy Spirit. They also put on an act, and are wholly convinced of their own learning and erudition, and convinced that they are able to travel across the world. Are such people not those who are spurned by the Holy Spirit, and will they not be eliminated by the new age? Are not those who come before God and openly oppose Him ignorant and under-informed villains, who are merely trying to show how brilliant they are? With but a meager knowledge of the Bible, they try to run riot in the world's "academia"; with but a superficial doctrine to teach people, they try to reverse the work of the Holy Spirit and attempt to make it revolve around their own thought process. Short-sighted as they are, they try to behold in one glance 6,000 years of God's work. These people do not have any sense worth mentioning! In fact, the greater people's knowledge of God, the slower they are to judge His work. Furthermore, they only talk a little of their knowledge of God's work today, but they are not rash in their judgments. The less people know of God, the more arrogant and overconfident they are and the more wantonly they proclaim God's being—yet they only talk of theory, and offer no real evidence. Such people are of no value whatsoever. Those who see the work of the Holy Spirit as a game are frivolous! Those who are not cautious when they encounter the new work of the Holy Spirit, who run their mouths off, are quick to judge, who give free rein to their temperament to deny the rightness of the Holy Spirit's work, and who also insult and blaspheme it—are such disrespectful people not ignorant of the Holy Spirit's work? Are they not, furthermore, people of great arrogance, people who are inherently proud and ungovernable? Even if a day comes when such people accept the new work of the Holy Spirit, still God will not tolerate them. Not only do

they look down upon those who work for God, but they also blaspheme against God Himself. Such desperate people will not be forgiven, either in this age or the age to come, and they shall forever perish in hell! Such disrespectful, indulgent people are pretending to believe in God, and the more people are like this, the more liable they are to offend God's administrative decrees. Do not all those arrogant ones who are innately unbridled, and who have never obeyed anyone, all walk upon this path? Do they not oppose God day after day, God who is always new and never old? Today, you should understand why you must know the importance of the three stages of God's work. The words I say are of benefit to you, and are not just empty talk. If you simply read them as if admiring flowers whilst galloping past on horseback, will not all My hard work be for naught? Each of you should know your own nature. Most of you are skilled at argument; the answers to theoretical questions roll off your tongue, but you have nothing to say to questions involving essence. Even today, you still indulge in frivolous conversation, incapable of changing your old dispositions, and most of you have no intention of changing the way in which you pursue in order to achieve higher truth, but instead only live your lives half-heartedly. How are such people capable of following God to the very end? Even if you do make it to the end of the path, what benefit will it be to you? It is better to change your ideas before it is too late, either truly pursuing, or else withdrawing early. As time goes on you will become a freeloading parasite —are you willing to play such a low and ignoble role?

The three stages of work are a record of the entire work of God; they are a record of God's salvation of mankind, and they are not imaginary. If you truly wish to seek a knowledge of God's entire disposition, then you must know the three stages of work carried out by God, and, furthermore, you must not omit any stage. This is the minimum that must be achieved by

those who seek to know God. Man himself cannot fabricate a true knowledge of God. This is not something that man himself can imagine, nor is it the consequence of the Holy Spirit's special favor granted to a single person. Rather, it is a knowledge that comes after man has experienced the work of God, and it is a knowledge of God that only comes after having experienced the facts of God's work. Such a knowledge cannot be gotten readily, and nor is it something that can be taught. It is wholly related to personal experience. God's salvation of mankind is at the core of these three stages of work, yet within the work of salvation are included several methods of working and several means by which God's disposition is expressed. This is what is most difficult for man to identify, and it is this that is difficult for man to understand. The separation of the ages, changes in God's work, changes in the location of work, changes in the recipient of this work, and so on—these are all included in the three stages of work. In particular, the difference in the Holy Spirit's way of working, as well as alterations in God's disposition, image, name, identity, or other changes, are all part of the three stages of work. One stage of work can only represent one part, and is limited within a certain scope. It does not involve the separation of the ages, or changes in God's work, much less the other aspects. This is a clearly obvious fact. The three stages of work are the entirety of God's work in saving mankind. Man must know God's work and God's disposition in the work of salvation; without this fact, your knowledge of God consists of nothing but hollow words, nothing more than armchair pontification. Such knowledge can neither convince nor conquer man; it is at odds with reality, and it is not the truth. It may be very plentiful and pleasing to the ear, but if it is at odds with God's inherent disposition, then God will not spare you. Not only will He not commend your knowledge, but He will also take retribution on you for being a sinner who

has blasphemed Him. The words of knowing God are not spoken lightly. Though you may be glib and silver-tongued, and though your words are so clever that you can argue black into being white and white into being black, still you are out of your depth when it comes to speaking of the knowledge of God. God is not someone that you can judge rashly or casually praise, or nonchalantly denigrate. You praise anyone and everyone, yet you struggle to find the right words to describe the supreme grace of God—this is what every loser comes to realize. Even though there are many masters of language who are capable of describing God, the accuracy of what they describe is but a hundredth of the truth spoken by people who belong to God, people who though possessing only a limited vocabulary, have rich experience to draw upon. Thus it can be seen that knowledge of God lies in accuracy and practicality, and not in the clever use of words or a rich vocabulary, and that man's knowledge and the knowledge of God are completely unrelated. The lesson of knowing God is higher than any of the natural sciences of mankind. It is a lesson that can only be achieved by an extremely small number of those who seek to know God, and cannot be achieved by just any person of talent. So, you must not view knowing God and pursuing the truth as if they are things that could be achieved by a mere child. Perhaps you have been completely successful in your family life, or your career, or in your marriage, but when it comes to the truth and the lesson of knowing God, you have nothing to show for yourself and you have achieved nothing. Putting the truth into practice, it can be said, is of great difficulty for you, and knowing God is an even greater problem. This is your difficulty, and this is also the difficulty faced by the whole of mankind. Among those who have had some achievements in the cause of knowing God, there are almost none who are up to standard. Man does not know what it means to know God, or why it is necessary to know God, or to

what degree one must attain in order to know God. This is what is so confounding to mankind, and it is quite simply the biggest riddle faced by mankind—no one is capable of answering this question, nor is anyone willing to answer this question, because, to date, no one among mankind has had any success in the study of this work. Perhaps, when the riddle of the three stages of work is made known to mankind, there will appear in succession a group of talented people who know God. Of course, I hope that is the case, and, furthermore, I am in the process of carrying out this work, and hope to see the appearance of more such talented people in the near future. They will become those who bear testimony to the fact of these three stages of work, and, of course, they will also be the first to bear testimony to these three stages of work. But nothing would be more distressing and regrettable than if such talented people do not emerge on the day that God's work comes to an end, or if there are only one or two such people who have personally accepted being made perfect by God incarnate. However, this is only the worst case scenario. Whatever the case may be, I still hope that those who truly pursue can gain this blessing. Since the beginning of time, there has never before been work such as this; such an undertaking has never occurred in the history of human development. If you can truly become one of the first of those who know God, would this not be the highest honor among all created beings? Would any created being among mankind be more commended by God? Such work is not easy to achieve, but will ultimately still reap rewards. Regardless of their gender or nationality, all those who are capable of achieving the knowledge of God will, in the end, receive God's greatest honor, and will be the only ones that possess the authority of God. This is the work of today, and it is also the work of the future; it is the last and highest work to be accomplished in 6,000 years of work, and it is a way of working that reveals each category

of man. Through the work of causing man to know God, the different ranks of man are revealed: Those who know God are qualified to receive God's blessings and accept His promises, while those who do not know God are unqualified to receive God's blessings and accept His promises. Those who know God are the intimates of God, and those who do not know God cannot be called the intimates of God; the intimates of God can receive any of God's blessings, but those who are not His intimates are not worthy of any of His work. Whether it be tribulations, refinement, or judgment, all these things are for the sake of allowing man to ultimately achieve a knowledge of God, and so that man may submit to God. This is the only effect that will ultimately be achieved. Nothing of the three stages of work is hidden, and this is advantageous to man's knowledge of God, and helps man gain a more complete and thorough knowledge of God. All this work is of benefit to man.

The work of God Himself is the vision that man must know, for the work of God cannot be achieved by man, and is not possessed by man. The three stages of work are the entirety of God's management, and there is no greater vision that should be known by man. If man does not know this mighty vision, then it is not easy to know God, it is not easy to understand God's intentions, and, furthermore, the path that man walks upon will become increasingly arduous. Without visions, man would not have been able to come this far. It is the visions that have safeguarded man until today, and which have provided the greatest protection to man. In the future, your knowledge must deepen, and you must come to know the entirety of His intentions and the essence of His wise work within the three stages of work. Only this is your true stature. The final stage of work does not stand alone, but is part of the whole formed together with the two previous stages, which is to say that it is impossible to complete the entire work of salvation by

only doing one of the three stages of work. Even though the final stage of work is able to fully save man, this does not mean that it is only necessary to carry out this single stage on its own, and that the two previous stages of work are not required to save man from the influence of Satan. No single stage of the three stages can be held up as the only vision that must be known by all mankind, for the entirety of the work of salvation is the three stages of work, not a single stage among them. As long as the work of salvation has not been accomplished, the management of God will be unable to come to a complete end. God's being, His disposition, and His wisdom are expressed in the entirety of the work of salvation; they are not revealed to man at the very beginning, but have been gradually expressed in the work of salvation. Each stage of the work of salvation expresses part of the disposition of God, and part of His being; no one stage of work can directly and completely express the entirety of God's being. As such, the work of salvation can only be fully concluded once the three stages of work have been completed, and so man's knowledge of the entirety of God is inseparable from the three stages of God's work. What man gains from one stage of work is merely the disposition of God that is expressed in a single part of His work. It cannot represent the disposition and being that is expressed in the stages before or after. That is because the work of saving mankind cannot be finished straight away during one period, or in one location, but gradually becomes deeper according to man's level of development at different times and places. It is work that is carried out in stages, and it is not completed in a single stage. So, God's entire wisdom is crystallized in the three stages, rather than in one individual stage. His entire being and His entire wisdom are laid forth in these three stages, and each stage contains His being, and each stage is a record of the wisdom of His work. Man should know the entire disposition of God expressed in

these three stages. All this of God's being is of the utmost importance to all mankind, and if people do not have this knowledge when they worship God, then they are no different from those who worship Buddha. God's work among man is not hidden from man, and should be known by all of those who worship God. Since God has carried out the three stages of the work of salvation among man, man should know the expression of what He has and is during these three stages of work. This is what must be done by man. What God hides from man is that which man is incapable of achieving, and that which man should not know, whereas that which God shows to man is that which man should know, and that which man should possess. Each of the three stages of work is carried out upon the foundation of the previous stage; it is not carried out independently, separate from the work of salvation. Though there are great differences in the age and the work that is carried out, at its core is still the salvation of mankind, and each stage of the work of salvation is deeper than the last. Each stage of work continues on from the foundation of the last, which is not abolished. In this way, in His work that is always new and never old, God is constantly expressing aspects of His disposition that have never before been expressed to man, and is always revealing to man His new work and His new being, and even though the religious old guard does its utmost to resist this, and openly opposes it, God always does the new work that He intends to do. His work is always changing, and because of this, it is always encountering the opposition of man. So, too, is His disposition always changing, as are the age and recipients of His work. Furthermore, He is always doing work that has never been done before, even carrying out work that appears to man to be in contradiction to the work done before, to run counter to it. Man is only able to accept one kind of work, or one way of practice, and it is difficult for man to accept work, or ways of practice, that are at odds with, or higher

than, them. But the Holy Spirit is always doing new work, and so there appear group after group of religious experts that oppose the new work of God. These people have become experts precisely because man has no knowledge of how God is always new and never old, and has no knowledge of the principles of God's work, and, furthermore, has no knowledge of the many ways in which God saves man. As such, man is utterly unable to tell if it is work that comes from the Holy Spirit, and if it is the work of God Himself. Many people cling to an attitude in which, if something corresponds with the words that came before, then they accept it, and if there are differences with the work of before, then they oppose and reject it. Today, do you all not abide by such principles? The three stages of the work of salvation have not had any great effect on you, and there are those who believe that the two previous stages of work are a burden they simply do not need to know. They think that these stages should not be declared to the masses and should be retracted as soon as possible, so that people do not feel overwhelmed by the previous two stages of the three stages of work. Most believe that making the two previous stages of work known is a step too far, and is of no help in knowing God—that is what you think. Today, you all believe that it is right to act in this way, but the day will come when you realize the importance of My work: Know that I do not do any work that is of no significance. Since I am declaring the three stages of work to you, they must be of benefit to you; since these three stages of work are at the heart of God's entire management, they must become the focus of everyone throughout the universe. One day, you will all realize the importance of this work. Know that you oppose God's work, or use your own notions to measure the work of today, because you do not know the principles of God's work, and because of your rash treatment of the work of the Holy Spirit. Your opposition to God and obstruction of the work of the

Holy Spirit is caused by your notions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too rebellious. After finding their belief in God, some people cannot even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. They even lecture the apostles who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are spurned by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing; it is not through criticizing at whim that man comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God becomes, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your notions, your old nature, and your humanity, character and moral outlook are the capital with which you resist God, and the more corrupted your morals, odious your qualities, and low your humanity, the more you are the enemy of God. Those who are possessed of strong notions and who have a self-righteous disposition are even more in enmity of God incarnate; such people are the antichrists. If your notions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

Only by putting aside your old notions can you gain new knowledge, yet old knowledge is not necessarily equivalent to old notions. "Notions" refers to the things imagined by man that are at odds with reality. If the old knowledge was already outdated in the old age and stopped man from

entering into the new work, then such knowledge is also a notion. If man is able to take the correct approach to such knowledge and can come to know God from several different aspects, combining the old and the new, then the old knowledge becomes an aid to man, and becomes the basis by which man enters the new age. The lesson of knowing God requires you to master many principles: how to enter onto the path to knowing God, which truths you must understand in order to know God, and how to get rid of your notions and old dispositions so that you may submit to all of the arrangements of God's new work. If you use these principles as the foundation for entering into the lesson of knowing God, then your knowledge will become deeper and deeper. If you have a clear knowledge of the three stages of work—which is to say, of God's entire plan of management—and if you can fully correlate the previous two stages of God's work with the present stage, and see that it is work done by one God, then you will have an incomparably sturdy foundation. The three stages of work were done by one God; this is the greatest vision, and this is the only path to knowing God. The three stages of work could only have been done by God Himself, and no man could do such work on His behalf—this is to say that only God Himself could have done His own work from the beginning until today. Though the three stages of God's work have been carried out in different ages and locations, and though the work of each is different, it is all work done by one God. Of all the visions, this is the greatest vision that man should know, and if it can be completely understood by man, then he will be able to stand fast. Today, the biggest problem facing various religions and denominations is that they do not know the work of the Holy Spirit, and are unable to differentiate between the work of the Holy Spirit and work that is not of the Holy Spirit—because of this, they cannot tell whether this stage of work is, like the last two stages

of work, also done by Jehovah God. Though people follow God, most are still unable to tell whether it is the right way. Man worries whether this way is the way personally led by God Himself, and whether God's incarnation is a fact, and most people still have no clue about how to discern such things. Those who follow God are unable to determine the way, and so the messages which are spoken only have a partial effect among these people, and are incapable of being fully effective, and so this then affects the life entry of such people. If man can see in the three stages of work that they were carried out by God Himself at different times, in different places, and in different people; if man can see that although the work is different, it is all done by one God, and that since it is work done by one God, then it must be right and without error, and that though it is at odds with the notions of man, there is no denying that it is the work of one God—if man can say for sure that it is the work of one God, then the notions of man will be reduced to mere trifles, unworthy of mention. Because the visions of man are unclear, and because man only knows Jehovah as God, and Jesus as the Lord, and is in two minds about the God incarnate of today, many people remain devoted to the work of Jehovah and Jesus, and are beset by notions about the work of today, most people are always doubtful, and do not take the work of today seriously. Man has no notions toward the last two stages of work, which were invisible. That is because man does not understand the reality of the last two stages of work, and did not personally witness them. It is because these stages of work cannot be seen that man imagines as he likes; regardless of what he comes up with, there are no facts to prove such imaginings, and no one to correct them. Man gives free rein to his temperament, throwing caution to the wind and letting his imagination run free; there are no facts to verify his imaginings, and so man's imaginings become "fact," regardless of whether there is any proof to them. Thus man

believes in his own imagined God in his mind, and does not seek the realistic God. If one person has one kind of belief, then among a hundred people there are a hundred kinds of belief. Man is possessed of such beliefs because he has not seen God's practical work, because he has only heard it with his ears and has not beheld it with his eyes. Man has heard legends and stories—but rarely has he heard the knowledge of the facts of God's work. Thus it is that people who have only been believers for a year come to believe in God through their own notions. The same is also true for those who have believed in God their entire lives. Those who cannot see the facts will never be able to escape from a faith in which they have notions about God. Man believes that he has freed himself from the bonds of his old notions, and has entered new territory. Does man not know that the knowledge of those who cannot see the true face of God is nothing but notions and hearsay? Man thinks that his notions are right and without error, and he thinks that these notions come from God. Today, when man witnesses the work of God, he lets loose notions that have built up over many years. The imaginings and ideas of the past have become an obstruction to the work of this stage, and it has become difficult for man to let go of such notions and to refute such ideas. The notions toward this step-by-step work of many of those who have followed God until today have become ever more grievous, and these people have gradually formed a stubborn enmity to the God incarnate. The source of this hatred lies in the notions and imaginings of man. The notions and imaginings of man have become the enemy of the work of today, work which is at odds with the notions of man. This has happened precisely because facts do not allow man to give free rein to his imagination, and, moreover, cannot be easily refuted by man, and the notions and imaginings of man do not brook the existence of facts, and, furthermore, because man does not give thought to

the correctness and veracity of facts, and merely single-mindedly lets loose his notions and employs his own imagination. This can only be said to be the fault of the notions of man, and cannot be said to be a fault of the work of God. Man may imagine whatever he wishes, but he may not freely dispute any stage of God's work or any bit of it; the fact of God's work is inviolable by man. You may give free rein to your imagination, and may even compile fine stories about the work of Jehovah and Jesus, but you may not refute the fact of each stage of the work of Jehovah and Jesus; this is a principle, and it is also an administrative decree, and you should understand the importance of these issues. Man believes that this stage of work is incompatible with the notions of man, and that this is not the case for the two previous stages of work. In his imagination, man believes that the work of the two previous stages is surely not the same as the work of today—but have you ever considered that the principles of God's work are all the same, that His work is always practical, and that, regardless of the age, there will always be a deluge of people who resist and oppose the fact of His work? All those who today resist and oppose this stage of work would also undoubtedly have opposed God in times past, for such people will always be the enemies of God. The people who know the fact of God's work will see the three stages of work as the work of one God, and will let go of their notions. These are people who know God, and such people are those who truly follow God. When the entire management of God is nearing its end, God will class all things according to kind. Man was made by the hands of the Creator, and in the end He must completely return man under His dominion; this is the conclusion of the three stages of work. The stage of work of the last days, and the previous two stages in Israel and Judea, are God's plan of management in the entire universe. No one can deny this, and it is the fact of God's work. Although people have not experienced or

witnessed much of this work, the facts are still the facts, and this is undeniable by any man. People who believe in God in every land of the universe will all accept the three stages of work. If you only know one particular stage of work, and do not understand the other two stages of work, do not understand the work of God in times past, then you are unable to speak the whole truth of God's entire plan of management, and your knowledge of God is one-sided, for in your belief in God you do not know or understand Him, and so you are not fit to bear testimony to God. Regardless of whether your current knowledge of these things is profound or superficial, in the end, you must have knowledge, and must be thoroughly convinced, and all people will see the entirety of God's work and submit under the dominion of God. At the end of this work, all religions will become one, all created beings will return under the dominion of the Creator, all created beings will worship the one true God, and all evil religions will come to nothing, never to appear again.

Why this continual reference to the three stages of work? The passing of the ages, social development, and the changing face of nature all follow alterations in the three stages of work. Mankind changes in time with the work of God, and does not develop by itself. The three stages of God's work are referred to in order to bring all created beings, and all people of every religion and denomination, under the dominion of one God. Regardless of what religion you belong to, ultimately you will all surrender to the dominion of God. Only God Himself can carry out this work; it cannot be done by any religious head. There are several major religions in the world, and each has its own head, or leader, and the followers are spread across different countries and regions all over the world; almost every country, be it large or small, has different religions within it. However, regardless of how many religions there are across the world, all people

within the universe ultimately exist under the guidance of one God, and their existence is not guided by religious heads or leaders. This is to say that mankind is not guided by a particular religious head or leader; rather, the whole of mankind is led by the Creator, who created the heavens and earth and all things, and who also created mankind—this is a fact. Although the world has several major religions, regardless of how great they are, they all exist under the dominion of the Creator, and none of them can exceed the scope of this dominion. The development of mankind, the supersedure of society, the development of natural sciences—each is inseparable from the arrangements of the Creator, and this work is not something that can be done by any given religious head. A religious head is merely the leader of a particular religion, and cannot represent God, nor can they represent the One who created the heavens and earth and all things. A religious head can lead all those within the entire religion, but they cannot command all created beings beneath the heavens—this is a universally acknowledged fact. A religious head is merely a leader, and cannot stand equal to God (the Creator). All things are in the hands of the Creator, and in the end they will all return to the hands of the Creator. Mankind was made by God, and regardless of the religion, every person will return under the dominion of God—this is inevitable. Only God is the Most High among all things, and the highest ruler among all created beings must also return under His dominion. No matter how high the status of a man, that man cannot take mankind to a suitable destination, and no one is able to class all things according to kind. Jehovah Himself created mankind and classed each according to kind, and when the end time arrives He will still do His own work Himself, classing all things according to kind—this work cannot be done by any apart from God. The three stages of work carried out from the beginning until today were all carried out by God Himself, and were carried

out by the one God. The fact of the three stages of work is the fact of God's leadership of all mankind, a fact that no one can deny. At the end of the three stages of work, all things will be classed according to kind and return under the dominion of God, for throughout the entire universe there only exists this one God, and there are no other religions. He who is incapable of creating the world will be incapable of bringing it to an end, whereas He who created the world will surely be capable of bringing it to an end. Therefore, if one is unable to bring the age to an end and is merely able to help man cultivate his mind, then he will surely not be God, and will surely not be the Lord of mankind. He will be incapable of doing such great work; there is only one who can carry out such work, and all that are unable to do this work are surely enemies and not God. All evil religions are incompatible with God, and since they are incompatible with God, they are enemies of God. All work is done by this one true God, and the entire universe is commanded by this one God. Regardless of whether it is His work in Israel or in China, regardless of whether the work is carried out by the Spirit or by the flesh, all is done by God Himself, and can be done by no one else. It is precisely because He is the God of all mankind that He works freely, unconstrained by any conditions—this is the greatest of all visions. As a created being, if you wish to fulfill the duty of a created being and understand the intentions of God, you must understand the work of God, you must understand God's intentions for created beings, you must understand His plan of management, and you must understand all the significance of the work He does. Those who do not understand this are not qualified created beings! As a created being, if you do not understand where you came from, do not understand the history of mankind and all the work done by God, and, furthermore, do not understand how mankind has developed up to today, and do not understand who commands the whole of

mankind, then you are incapable of performing your duty. God has led mankind up until today, and ever since He created man upon the earth He has never left him. The Holy Spirit never stops working, has never stopped leading mankind, and has never left mankind. But mankind does not realize that there is a God, much less does he know God. Is there anything more humiliating than this for all created beings? God personally leads man, but man does not understand the work of God. You are a created being, yet you do not understand your own history, and are unaware of who has led you on your journey, you are oblivious of the work done by God, and so you cannot know God. If you still do not know now, then you will never be qualified to bear testimony to God. Today, the Creator personally leads all people once again, and causes all people to behold His wisdom, almightiness, salvation, and wonderfulness. Yet you still do not realize or understand—are you not therefore the one who will not receive salvation? Those who belong to Satan do not understand the words of God, while those who belong to God can hear the voice of God. All those who realize and understand the words I speak are the ones who will be saved and who will bear testimony to God; all those who do not understand the words that I speak cannot bear testimony to God, and are the ones who will be eliminated. Those who do not understand God's intentions and do not realize the work of God are incapable of achieving the knowledge of God, and such people cannot bear testimony to God. If you wish to bear testimony to God, then you must know God; the knowledge of God is accomplished through the work of God. All in all, if you wish to know God, then you must know God's work: Knowing God's work is of the utmost importance. When the three stages of work come to an end, there will be made a group of those who bear testimony to God, a group of those who know God. These people will all know God and will be able to put the truth

into practice. They will possess humanity and sense, and will all know the three stages of God's work of salvation. This is the work that will be accomplished at the end, and these people are the crystallization of the work of 6,000 years of management, and are the most powerful testimony to the ultimate defeat of Satan. Those who can bear testimony to God will be able to receive God's promise and blessing, and will be the group that remains at the very end, the group which possesses the authority of God and bears testimony to God. Perhaps those among you can all become a member of this group, or perhaps only half, or only a few—it depends on your will and on your pursuit.

—The Word, Vol. 1. The Appearance and Work of God

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Listen to the Voice of God
Behold the Appearance of God

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